

Pali Text Society.

Journal

OF THE

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1886.

EDITED BY

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PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address : 3, Brick Court, Temple, London E.C.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vamsa*, edited by Professor Minayeff.
4. The *Gandha Vamsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Piṭakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pārāmitā's* is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Piṭaka* schools at *Nālanda* or *Anurādhapura*, and it often uses the very expressions of *Piṭaka* texts. Thus

- Verse 13 = Dhp. 21.
 „ 14 = Dhp. 172.
 „ 16 = M. x. 5. 8.
 „ 19 = P. P. iv. 19.
 „ 20 = P. P. iv. 10.
 „ 23 = Dhp. 103.
 „ 32 gives the Ariyadhanāni.
 „ 43 = A. 3. 99.
 „ 61 = S. N. 2. 4. 3.
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„	„ Valāhaka Jālāka.
„	186	„	„ J. 1. 73, and S. 1. 14. 4.
„	191	„	„ Pāc. 51.
„	200 foll.	„	„ M. P. S. iii. 1. &c.
„	229	„	„ C. ix. 1. 3.
„	235	„	„ M. viii. 1. 11.
„	248	„	„ A. 3. 110.
„	267	„	„ J. 1. 84.
„	300	„	„ S. vi. 2. 5.
„	340	„	„ Khp. 6. 1.
„	489	„	„ S. 4. 10.
„	491	„	„ J. 1. 117. 8.
„	418	„	„ J. No. 4 = Kathā Sarit S vi. 5 29.
„	521	„	„ Sūci Jātaka.
„	532	„	„ Dhṛp. 127.
„	620	„	„ A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the *Dīgha*. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NC. OF PAGES.
Journal	136
Anguttara	140
Buddhavaṁsa and Cariya Piṭaka	123
Āyāraṅga	156
<hr/>	<hr/>
In 1883—	555
Journal	136
Thera- and Therī- Gāthā	238
Puggala	111
<hr/>	<hr/>
In 1884—	485
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
<hr/>	<hr/>
And in 1885—	694
Journal	104
Anguttara, Part III.	352
Dhamma Saṃgaṇi	300
Udāna	112
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	868
<hr/>	<hr/>
Total	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY			
1. Anāgata Vamsa	...	1886	Prof. Minayeff.
2. Anguttara, Parts I.-III.	...	1885	Dr. Morris.
3. Abhidhammattha Saṃgaha	...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta	...	1882	Prof. Jacobi.
5. Udāna	...	1885	Dr. Steinthal.
6. Khudda and Mūla Sikkhā	...	1883	Dr. E. Müller.
7. Gandha Vamsa	...	1886	Prof. Minayeff.
8. Cariyā Piṭaka	...	1882	Dr. Morris.
9. Tela Kaṭṭha Gāthā	...	1884	{ Gooneratne Munda- liyar.

EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāthā Vaṇsa ...	...	1884	Prof. Rhys Davids
13. Dhamma Saṃgani ...	...	1885	Dr. E. Muller.
14. Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ..	..	1883	Dr. Morris.
16. Buddha Vaṇsa ...	..	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I.	.	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausboll.
19. Cha Kesa Dhātu Vaṇsa	..	1885	Prof. Minayeff.
20. Sandesa Kathā ..	..	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsini, Part I.	1886	{ Prof. Rhys Davids & Prof. Carpenter.	
22. Vimāna Vatthu ...	...	1886	{ Gooneratne Mudaliyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausboll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Muller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations :—

1. PĪṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Pīṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LĀTER TEXTS

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Parāmattha Jotikā
Asl. Attha Sālinī.	(quoted in the notes to S.N.).
Cha. Cha Kesa Dhātu Vaṁsa.	Pgd. Pañca Gati Dīpa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāthā-vaṁsā.	San. Sandesa Kathā.
G.V. Gandha Vaṁsa.	Sās. Sāsana Vaṁsa.
Kh. S. Khudda Sikkhā.	Smp. Samantā Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumaṅgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kaṭāha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Magga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdani.	
Par. Dīp. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

Bces pai phrin yig.
("Friendly Epistle.")

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Muller in the *Journal* for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsun*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasamgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention: Verse 4—the *Anusmṛtayas* = Dharmas. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharmas*, Dh. 61; v. 40—the *Brahmavihāras*, Dh. 16; v. 41—the four *Dhyānas*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the *Sūtra*-division, ff. 279–286.

105—the three *Çukshā's*, Dh. 140; v. 63, 64—the eight *Akshāṇa's*, Dh. 184; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–108—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyāṅga's*, Dh. 49; v. 108—the *Avyākṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.¹ In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmāṇi*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsan-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Dvyāvadāna* appear in a shorter form; and that large storehouse of Indian wisdom, Bohtlingk's "*Indische Spruche*." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasaṃgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kṃ-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *ṣaḷ-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

¹ From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*grastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅgiṇī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Varanuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ *Mohammed* has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena*; ² the cry *bismillah* ("in the name of God")—a demon *Bıçıklı* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Parkhampa* (evidently the Persian *parhamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: *Besintrachtung*)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madkumatr*, who had been born in the land (!) of *Makha* (= *Mekka*), in the town of *Bāgadādi* (= *Baghdād*; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

² Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

³ The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12, 58, 8, 59, 18, 60, 7, 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākāṭjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārī* (cf. *Dharmacārī* Lalitav., 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, *Life*, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, *Ann. Mus. Guim.* ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= *Sadvāhana*) of *Vārānaśī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, *Germ. transl.*, ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13, 64, 6, 69, 2, 229, 6), as *Utrayana* (*Uttrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the *Journal As. Soc. Beng.* LI., p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: *Çamkarapati* = *Bde-byed-bdaq-po* (51, 13. 16) *Çamkara-nanda* = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). On the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. 4×7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff, we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit: *Suhridlekha* (*sic*); in Tibetan: *Bḡes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuçrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. Divyāvadāna, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hḍas = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way, because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gcegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on Amarakosha: *tathā satyaṃ gatam jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). "The Conqueror of foes" (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhatī*) to be honoured by property (i.e. sacrifices) and respect.^{*} . . . "Knower of the worlds:" "World" it is called, because it is (from time to time) destroyed (*Hjig-rten*, "Receptacle of the perishable" or "R. of destruction" = *loka* from *luñc*; like the grammatical term *luk*²). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . "Teacher of gods and men" (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṁs-rgyas*, "Wide awake") he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

^{*} Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, *Handbook*, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Muller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Bohtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; Udānav. vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*ṣīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*hithse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Āḷa's s. Childers s.v. and Upasatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çāṭhyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (i.e. beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—i.e., according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Āṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Āṅgulimāla* (*Sör-phren can*), ibid. 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (i.e., *Kshemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. ibid. p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-ldan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensh. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult, to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*kuṣ-gdūnīs-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dhammas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kṣānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhlingk, Spruche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 8 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position); by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position): thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister; if you love (her?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life; and be afflicted or sensual pleasure like (or: as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm; they kill like *poison*, because they destroy the virtuous works; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19); they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text; cf. Bohtl., Spr. 5255, and Pet. Wort. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; ^{*} even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Bohtl, Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *grutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdañs*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*śraddhā*), morality (*śīla*), liberality (*dāna*), religious knowledge (*thos=gruti*), shame (*hri*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

^{*} Bohtlingk points out to me the likeness in Spr. 807.

Comm. Morality is eightfold: the duties (*sdom-pa*) of a *Bhikṣu* and a *Bhikṣuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*ñan-son=durgati* ?), avoid.

Comm. . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-va*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wort., chiefly R. 5,60,9, quoted there, to which Bohtlingk calls my attention), etc. (Cf. v. 5)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: *Comm.*) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Bohtl., Spr., *anto nāsti* and *ko vā daridro*.)

35. O noble one! men who have few wishes have no pains (cares) like the rich; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess; one that, despising the lord of the house, is like *Tārā*; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Āṅguttara Nik., Sattakanipāṭa, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Udānav. v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. Dhammasaṅgani, 262; Brahman's world, Dharm. 128.

Comm: *Matrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñiñ-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (*i.e.* that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *dukkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 178. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue. . (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mūhyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm.: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*dukkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (*ḥdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*īṣvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).

Comm. Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic* !), to escape Time is difficult" (it is the verse, Bohtl., Spr. 1688). "Nature," the *Sāṅkhya*'s (*grāns-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sññ-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun*. cf. *Sarvadarçana-samgraha*, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*gīlav-rataparāmarça*), wrong views (*mūthyadrṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any-one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. *Vedāntasūtra* 43 (Bohtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

(*cīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimokṣa*, Comm.) are combined perfectly in these three. (The three *Çikṣhā's* s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak ?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*aṣarana* or *niḥṣ*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadali* s. Pet. Wort.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-cvī*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (i.e. their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nervāṇa*, and *brahmacarya* (*thsans-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments, if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akṣhaṇa*'s s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti*; for "if the law of the Jina is not," the Dharm. has *cittatpāḍavirāgitatā*, "dumb and stupid" (*glen-zhūn lkuḡs-pa*, explained by *Comm.* as: one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asaṃyāna*'s and the *Arūpa*'s" (Dharm. 123 f.). "These eight are called *Akṣhaṇa*, because therein you will not find rest (*Kṣhaṇa*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s "Der Weise und der Thor," 95, 17. 100, 2 ff.=transl. p. 113. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and *Divyāvādāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, *Apsaras*, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, "softly flowing," s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitarani* (*rab-med*, "fordless," Amarak.).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (*viz.*, the *Kāmāvacara*'s), and the unsensuous happiness of Brahmanhood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The "utter darkness" is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50 about *Içvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Śikṣā*'s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jäschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyaṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thug-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hyoms-par byed*), everywhere, therefore this hell is called *Bsdus-hyoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (i.e., swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāṇa*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukhaṃ yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama*'s), who, unconcerned about any man, i.e., his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hduḡ-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red hot and pointed.

Comm. On the bank of the river *Vaitaraṇī* (s.v. 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wort. s.v.)

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbran-ma lhin-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cun-peñ*) of the fruit *Spuu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Avīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by: *nes-par hbyed-par cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikshās*), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed ; for its "flesh," game, etc. ; for its hide, the leopard, etc. With "kicks" the horse is driven ; with the "hand" the buffalo ; with a "whip" the ass ; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagatī*, transl. Feer, *Mus. Guim*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it

Comm. remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (*Mob*), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "*Études Bouddhiques*," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch points out to me the similar passage in Itivuttakam, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*sñar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold: with, and without, a rest of the Skandha's; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Cikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga*'s v Dharm. 49; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate: "the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride)," sc. is a meadow. (Cf. Udānav. xxxiii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Avyākrtavastūhi* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna's*, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgani 1336 (including the appendix *çoka*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue; vice; and in consequence of his not knowing the constant (*āneñja*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhara*), and falls into the senses (? *yul-la hgro-ra*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grañ-va la sog-s-pa hgyur-va bskyed-pai phyur*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānaṃ* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (i.e., refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgaṇi 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kṛeṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*)

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *grhastha*, Comm.); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahship, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator *Bande Dpal-rtsegs*.

Anāgata-vam̐sa.

EDITED BY
PROFESSOR J. MINAYEFF,
OF ST PETERSBURG

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalam nissāya yo māpeti mahāpuram
indālayam hasantam 'va jambudipassa sikharam
dhammañ carā tato raññā dhīmatādīcavamsajā
rājarājābhimahitā jñacakkābhijotānā
sūrināyena laddhabbam dhammakyosū 'tī lañjanam
kavisihena saddoghamahāvīpinacārīnā
pamutthenānulekhānam vilekhādelamissako
yo 'nāgatabuddhavam̐so so mayā tena sādhanā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'ham homi bhava bhava ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse It begins—

namo tassa bhagavato etc.

evam me sutam ekam samayam bhagavā kapilavatthu-
smim viharati nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sāṃputto anāgatajanam (sic) āabbha-
bhagavantam pucchi.

thumānantariko (*sic*) viro buddho kindisako (*sic*) bhava
 vitthāren' eva tam sotum icchāmācikkha cakkhumā
 therassa vacanam sutvā bhagavā etad abravi
 vakkhāmi te sārīputta suṇohi vacanam mama
 imasmim bhaddakekappe tayo āsisum nāyakā
 lakusandho koṇāgamano kassapo cāpi nāyako
 aham etarahi sambuddho metteyyo cāpi hessati
 idh' eva bhaddake kappe asamjāte vassakotiye
 metteyyo nāma nāmena sambuddho dvīpaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaçattu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

katham bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antaradhānāni.

adhigama-antaradhānam. paṭipatti-antaradhānam. pari-yatti-antaradhānam. liṅga-antaradhānam. dhātu-antaradhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasassa eva bhikkhū paṭisambhidam nibbattetum sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu adhigama-antarāhito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhigamo antarāhito bhavissati.

idam sarīputta adhigama-antaradhānam nāma.

paṭipatti-antaradhānam nāma jhānavipassanāmagga-phalāni nibbattetum asakkonto catupārisuddhisīlamattam pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam sate pi sahasse pi dharmāne paṭipatti-antaradhānam nāma na bhavissati. pacchimakassa bhikkhuno silābhedenā jīvitak-

khayena vā patipatti antarahitā bhavissati. idam sārīputta patipatti-antaradhānam nāma.

pariyatti-antaradhānam nāma tepitake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato tatthajanapadavāsīno ca adhammikā bhavissanti. etesam adhammikātāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyaka bhikkhusamghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānam saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaranam parihāyissati. tasmim parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā vibhango dhammasaṃgaṇī pi. abhidhammapitake parihīne suttantapitakam parihāyissati. suttante parihīne paṭhamam anguttaranikāyo parihāyissati. anguttaranikāye parihīne samyuttanikāyo majjhimanikāyo dighanikāyo khuddanikāyo parihāyissati. vinayapitakena saddhim jātakam eva dhārayissanti. vinayapitakam pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apaṇnakajātakam parihāyissati. jātake parihīne vinayapitakam eva dhārayissati. gacchante gacchante kāle vinayapitakam parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānam na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkoṭake sahasasathavikam ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imam sahasakahāpaṇam hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthājānanakam alabhivā sahasasathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānam nāma bhavissati.

idam sārīputta pariyatti-antaradhānam nāma.

gacchante gacchante kāle pacchimapakā bhikkhū cīvaragahanam pattapoṇam nigāṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā
sikkāya vā olambitvā vicarissanti. gacchante gacchante
kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhandaṃ
chinditvā givāya vā kanne vā kesesu vā alliyāpento putta-
dāram bhazanto kasivāṇijāḍaḍo katvā jīvitam kappento
vicarissati. tadā dakkhiṇasamgham uddissa etesam pi
dānam dassati. tadā dānassa phalam asamkheyyaṃ lab-
hissatīti vadāmi. gacchante gacchante kāle kim iminā
amhākan 'ti kāsāvakhandaṃ chaḍdetvā araṇṇe migapak-
khino vihedessanti (sic)

etasmim kāle lūgam antarahitam nāma bhavissati.
idaṃ sārīputta lūga-antaradhānam nāma

tato sammāsambuddhassa sāsane pañca vassasahassa-
sakkārasammānam alabhamānā dhātuyo sakkārasammānam
labhamānatthānaṃ gacchissanti. gacchante gacchante kāle
sabbatthānesu sakkārasammānam na bhavissati. sāsa-
nassa okkantakāle nāgabhavanato pi devalokato pi bha-
malokato pi sabbatthānato āgantvā sabbadhātuyo mahā-
bodhimandale yeva samnipatitvā buddhaiūpam katvā
yamakapātihāriyasadisam pātihāriyam katvā dhammaṃ
desissanti. taṃ thānaṃ manussabhūto gato nāma natthi
dasasahassacakkavāḍadevatāyo sabbe samnipatitvā sabbe
devā dhammaṃ sutvā anekasahassāni dhammam labhis-
santi. ambho devatāyo ajja sattame divase amhākam
dasabalo paṇinibbāyissatīti ugghāsissanti. mayaṃ ito paṭ-
thāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo
tejo dhātu(m) samutthāya taṃ sarīram asesato jhāyissanti.

idaṃ sārīputta dhātu-antaradhānam nāma

Immediately after this there follows an account of the
destruction of the *Kappa*. The verse recension does not run
on continuously in this compilation. The verses are inter-
rupted by prose insertion, e.g., on page *na* there is inserted
the ancient history of Mahāpaṇāda; on page *tha* there is a
description of the capital of King Saṅkha. Further on page
ḍa there is described the attainment of *pāramita*, the con-
ception and birth of *Metteyya*, his palaces, his life there,
his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. *ba tam pana metteyyam bhagavantam ke na passissanti.
ke passissantiti.*

kappattho devadatto 'ti vuttattā samghabhedako. sesā
pañcānantariyakammam katvā avicimhi nibbattā. niyata-
micchādītthikā. ariyupavādakā na passissanti. niganthakā
ca samghassa kappiyavatthubhedakā na passissanti. avasesā
sattā dinnadānarakkhitasilā upavasuposathā pūritabāh-
macariyā cetiyabodhipatitthāpakā. āramaropakā vanaro-
pakā. setukārikā susajjita maggā patitthitasilā ca klan-
ta-udapānā passissanti. bhagavato bhāvam patthetvā
antamaso mutthimālaṇṇa ca ekapadipaṇṇa ca ālopamattaṇṇa ca
dinnā. aññatarapuññakammānumoditā passissanti. pag-
galitabuddhasāsana. dhammakathikānaṃ dhammamap-
dapaṇṇa dhammāsanam sajjitvā bijānim upatthāpetvā dussa-
vitānamālādhūpadipaṇṇa pūjetvā sakkaccam sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantaiajātakasavanā
passissantī tath'eva amīsādihi samghassa katapūjā passis-
santi mātāpitu-upatthakānaṃ kule jettthāpacāyikakamma-
katā passissantī salākapakkhika - uposathabhaddadinnā
dasapuññakariyavatthukārakā passissantī. metteyyassa
bhagavato dhammam sutvā ariyabhūmim pāpunissantī.

amhākam bhagavato santike byākaraṇabuddham dassento
satthā āha :

metteyyo uttamo rāmo pasenadi kosalo 'bhibbhū
dīghasoṇi ca samkacco subho todeyyabrahmano
nālāgrupalaleyyo bodhisattā ime dasa
anukkamena sambodhim pāpunissantī-'nāgate 'ti

metteyyasuttam anāgata vamsam nitthitam.

III. C.—The MS. was copied (at Shwē-Downg) at Prome
in Burmese characters, leaves *khaṇ-no*, nine lines on a page.
The title is given at the end—

nitthitā samantabuddhikā nāma sārattasūti anāgataṃ (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-
vatta-aṇṇave | supaññādigu(ṇo)peto bhavēyyam uttame kule ||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.
 jinavamsavidum buddham asamañ ñeyyāpāragum
 vanditvā amalam dhammam samghañ ca guṇālamkātam

bahusuto kavi ñānī yo mahābodhināmako
 thero silena sampanno tenāham abhiyācito
 anāgatam caram (ca yaṃ ?) vamsam desesi munipum-
 gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *kham* following words occur :

ayam pana anāgatavamsa kena desito kattha desito kadā
 desito kassa pucchā kam ārabba desito 'ti.
 tatr' idam visajjanam. kena desito 'ti sabbaññūbuddhena.
 kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
 vamsassāvasane. kassa pucchā 'ti dhammasenāpatinā.
 kam ārabba desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
 upanīdassayuggesu ekadussapaṭiggāhakam ajitattheram
 ārabba desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavamsa* ¹ the author of *Anātagata-vamsa* is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñā* is the following addition, but very much damaged : -

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa ?) kuṭa-
 kappehi pāsādehi alamkate silāguṇasampannayatisamgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunōsaghuṭṭhe bodhicetiyavibhūsite dvāra-
kotthakapakāramālakehi tahi (!) nānāsopānapantihī
saṃkinne rāmaneyako (!) kārite vātusenena (?) raññā
lankārasāminā (!) tattha dakkhinabhāgamhi pāde cullake
mayā nivāsantena tam katvā yaṃ pattam kusalam bahu
tena pappotu lokaggadesentam amatam padaṃ sanarāma (?)
loko yaṃ khemam niccam dhūvaṃ sukhaṃ nānupaddava-
saṃkinne loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭham
saṃkappāyantu pānīnaṃ.

pāleṇtu bhūmipā satte dhammena kasinaṃ tahiṃ

kālam katvāna vasantu (!) vassam vassavalāhaka

tiṭṭhantena sammāsambuddhena desitaṃ āmantaḍā
yāvatāsamkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhitā
samantabhadrikā nāma sārattasūti anāgataṃ (!) buddha-
sa (!) vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-annaṃ
supaṇṇādigū (?) peto bhaveyyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-
Downg] at Prome. This is quite a different work from those
already described.

The title is as follows :—iti dasānaṃ buddhānaṃ dasa
uddesā dhammasenāpatinā yācitenā satthāiā desitā sabba-
pakārena samattā 'ti. It is a history of the ten Future
Buddhas. It is a MS. on palm-leaves (ka-kho), written in
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheram ārabha pucchantassa sāriputtatherassa anā-
gate dasabodhisattuppattiṃ ārabha kathesi.

To each of the Future Buddhas there is devoted a special
chapter—

1. f. lu verso. metteyyasammāsambuddhassa uddeso
pathamo.

2. f. *lū* verso. *rāma*° ud° *duṭṭiyo* *niṭṭhito*.
3. f. *ka* recto. *dhamma*ā¹ā° ud° *tatiyo*.
4. f. *ko* verso. *dhamma*sā¹mi° ud° *catuttho*.
5. f. *kaṃ* recto. *nāradabuddhu*ddeso *pañcāmo*.
6. f. *lāḥ* verso. *raṃsimunibuddhu*ddeso *chattho* *niṭṭhito*.
7. f. *kha* recto. *devātidevassa* *sammāsambuddhass'* ud° *sattāmo*.
8. f. *khū* recto. *narasimhassa* *sammāsambuddhass'* ud° *aṭṭhamo*.
9. f. *khū* recto. *tissasso* *bhagavat'* ud° *navāmo*.
10. f. *khe* recto. *sumaṅgalabuddhass'* *uddeso* *dasāmo* *niṭṭhito*.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : *dasabodhisattuddeso* *niṭṭhito*. *Anāgata-vaṃso* *niṭṭhito*. It begins thus : f. *ka*, *Satthā sāvatthiyaṃ upanissāya pupphārāme viśākhāya kārāpitāya vasantō ajitatheraṃ ārabha anāgate dasabodhisattam uppannam desesi*.

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpaṇṇo upatisso vināyako	
dharmasenāpati dhiro upetvā ¹ lokanāyakam	1
anāgatam jin' ² ārabha āpucchi kaṅkham attano	
ṭṭiyh' ānantariko dhiro ³ buddho kīdisako bhavē	2
vitthāren' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsīm ajitassa mahāyasam	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmim bhaddake kappe asaṃjāte ⁶ vassakoṭṭiye	
metteyyo nāma nāmena sambuddho dvīpaduttamo *	5
maḥāpuṇṇo mahāpaṇṇo mahāñāṇī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
maḥāgati sati c' eva dhītumā bāhusaccavā	
saṃkhāto sabbadhammanam ñāto dittho suphassito ⁷	
pariyogāḷho parāmaṭṭho uppajjissati so jino†	7

¹ B. upagantvā.

² B. anāgataja°.

³ B. thumākantariko viro—C. viro.

⁴ B. tam.

⁵ B. kātum—C. sotum. ⁶ C. ajāte. ⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬṬIYE 'tisamvaccharakoṭṭiye anuppanne asampatte anāgate 'ti attho. atha vā anekavassakoṭṭiyo atikkamitvā metteyyo bhagavā 'ti attho. imassa budhuppādassa antaradhānena anāgate vassakoṭṭiye uppajjissati vuttam hoti. anekasatasahassakoṭṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭam (?) pavattamaṇā nānāvaraṇaṇānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumatī nāma 1 ājadhānī bhavissati	
dvādasayojanāyāmā sattayojanavittatā ¹	8
ākinṇā naranārihi pāsādehi ² vicittitā	
sevitā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkho nāmāsi so rājā anantabalavāhano	
sattaratanasampanno cakkavatti mahabhl...lo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito	
hatapaccatthikam ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dībbavimānasādiso	
puññakammābhinibbato nānāiatanacittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto manoramo ⁸	
pabhassaraccuggato seṭṭho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo	
taṃ yūpaṃ ¹¹ ussāpetvāna saṅkho rājā vasissati *	14
athāpi ¹² tasmim nagare nānāvīthī taṃ taṃ	
sumāpitā ¹³ pokkharāṇī ramaṇiyā supatittā	15

¹ C. vitṭha°.

² C. omits.

³ B. rasasā.

⁴ B. °ttikam.

⁵ B sugato ⁶ B. vicittā—C vicio ⁷ B vidittāhi.

⁸ B. °mmo.

⁹ C.—B. °muyhano—A. °ssano.

¹⁰ B. C. pavattam ratanāmayam—A. °vutto.

¹¹ B. thūpaṃ—C. iūpaṃ. ¹² B. atho pi—C. atthāpi.

¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisamkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānaṃ patittā pādapādīnaṃ
pathavi viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpavittābhūto (!) 'ti attho. SATI c' EVĀ 'ti
vajirapathaviyaṃ sunikhātā esikā viya apariyantaṃ visayu-
pagatittāmanāya sabbañutādiñānasahajātāya vipulāya
apilāpanasamkhātāya (!) satiyā sampannattā SATI c' EVA.

* ¹⁴. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjhovuttā vuttappakāro yo sabbaratanamā-
yapāsādo.

acchodakā vippasannā sādusitā ¹ sugandhikā	
samatitthikā kākapeyyā atho vālukasamṭhatā ²	16
padumuppalasamchannā sabbotukam ³ anāvata ⁴	
satt' eva tālapantiyo sattavaṇṇikapākārā ^{4*}	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvati rājadhānī tadā ketumati bhavē	18
catukke ⁵ nagaradvāre kapparukkhā ⁶ bhavissare	
nilam pitam lohitaṇ ⁷ odātaṇ ca pabhassarā ⁸	19
nibbattā dibbadussāni dibbā c' eva pasādhana	
upabhōgaparibhogā ca ⁹ sabbe tatth' upalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
puññakammābhiniibatto kapparukkho bhavissati	21
kappāsikaṇ ca koseyyam khomakodumbarāni ¹² ca	
puññakammābhiniibattā kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca muraḷālambarāni ca	
puññakammābhiniibattā kapparukkhesu lambare†	23
parihāraṇ ¹³ ca kāyuraṇ ¹⁴ gīveyyam ratanamayam	
puññakammābhiniibattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṇṭhitā —C. attho °sandhatā.

³ B. sabbotukapanāyattā—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇika°.

⁵ B. catutthe.

⁶ B. °kkho °ti.

⁷ B. C. nilapītalohitakaṇ.

⁸ B. C. °raṇ.

⁹ B. omits.

¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parāni.—C. °kodumparāni.—A. °tṭam°.

¹³ B. °kaṇ.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusampannā ca āvaṇavirahitā ca icchiticchitehi upagantvā paribhogam katum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āva. 'ti anāvavatā aṅganā na honti dvārattālapākāraparipakkhiṇe yuttā 'ti attho.

† 23. PĀNISSARĀ 'ti hatthatalabheriyo.

uṇṇatam ¹ mukhaphullaṇ ca aṅgadāmanī mekhalā	
puññakammābhiniḃbattā kapparukkkhesu lambare	25
aññe ca nānāvividhā ² sabbābharanabhūsanā ³	
puññakammābhiniḃbattā kapparukkkhesu lambare	26
āropitam sayamjātam puññakammena jantūnam	
akaṇam ⁴ athusam ⁵ |suddham sugandham taṇḍulaphalam	
akatṭhapākimaṃ sālīm paribhuñjanti manusā ⁵	27
dve sakatasahassāni dve sakatasatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a n a m solasam ⁸ bhavē *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabiḃe samuppannā puññakammena jantūnam	29
ye ketumatīyā viharanti sankhassa vijite narā	
tadā pi te bhavissanti guṇī ¹⁰ kāyura dhārino †	30
sampumnamanasamkappā ¹¹ sumukhā ¹² thūlakunḍalā	
haricandanalittāṅgā kāsikuttamadhārino ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālappabodhanā ¹⁶	
accantasukhitā niecam kāyacetāsikena ca ¹⁷ ‡	32

¹ B. ukkallam.² B. A. ovidhā.³ B. sayānanavibhūsitā.⁴ C. akalām.⁵ B. oṣṣā.—C. akatahi kimāsālī paribhuñjissanti manussā.⁶ C. sakasatāni.⁷ B. C. oṭam dve.⁸ C. adds pi.⁹ B. tumpāni.—C. tumappāna.¹⁰ B. kunī.—C. guṇi.¹¹ B. sampanna°.¹² B. sumudā mala°.¹³ B. kāsiyuttā padhārino.—C. oṭu tṭhama°.¹⁴ B. bahavā.—C. bahupavi°.—A. bahū°.¹⁵ B. oyo.—C. oyo.¹⁶ B. viṇātāsabbabodhano.¹⁷ B. C. te.

* ²⁸. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādīhi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimaṃ akatṭhen 'eva utṭhahitvā paccā na sakasantīti attho. . . .

† ³⁰. GUṆĪTI suvaṇṇakavacakañcukajālāni. . . .

‡ ³². BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akamṭako agahano samoharita s n d d a l o	33
tayo rogā bhavissanti icchā-anasanam ¹ jarā	
pañcavassasatitthinam ² vivāhā ca bhavissanti	34
samaggā sakhiḷā ³ niccam avivādā bhavissare ⁴	
sampannā phalapupphehi latā gumbavanā ⁵ dumā	35
caturaṅgulā tinajāti ⁶ mudukā tūlasannibhā	
nātisitā nāccunhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā u t u sampannā anūnā talākā nadi	
tahiṃ tahiṃ bhūmibhāge akharā suddhavālukā	
kalāya m u g g a m a t t i y o vikinnā muttasādisā	37
alamkatuyyānam i va ramaṇiyo ⁹ bhavissati	
gāmanigamā ākinnā accāsanne tahiṃ tahiṃ	38
naḷaveḷuvanam ¹⁰ i va brahā kukkutasampati ¹¹	
a v i c i m a ṇ ñ e v a phutṭhā ¹² manussehi bhavissare * ³⁹	
pagālhā naranārīhi sampunnā p h u ṭ a b h e d a n ā	
iddhā phitā ca khemā ca anītianupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khuddā ekantasukhasamappita ¹⁵	
nakkhatte vicarissanti tutthahatṭhā pamoditā	41

¹ B. icchā ca asanam.—C icchā dānasana.

² B. otthīhi.—C. °satti tthinam āvāho vā.

3 B. sukhitā 4 B. °tī. 5 B. gumpā vanā.

⁶ C. ninajāti. 7 B. C. nāti-unhā.

8 C. mannavālukā 9 B. °yā.

¹⁰ B. nilānalavanam viya.—C. yeva. ¹¹ B. °tā.

¹² C. putṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VINĀTĀLAP-
PABODHANĀ 'ti viṇāsaddena ca vamsatālahatṭhatālasaddena
ca bodhayantīti viṇātālappabodhanā. etena tattha rattidivam
nirantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

* 39. AVICI MAÑÑE VA PUṬA (sic) MANUSSEHI BHAVISSARE 'ti
avici mahānirayo viya manussehi rantaraputā (!) pūrita
bhavissanti.

bahvannapānā ¹ bahubhakkhā bahumamsasurodaka ālakamandā ² va devānam visālā rājadhānīva ³	
kurūnam ⁴ ramaṇiyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvīpaduttamo	
anubyañjanasampanno dvattimsavaralakkhano	43
suvannavanno ⁵ vīgatarajo supabhāso jutimdharo	
yasaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶	
mahaddhano mahābhogo mahā ca kulamuttamo	
akkhito jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaddho vaddhamāno ca siddhattho c'eva candako	
ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbabharanabhūsitā ⁹	
mahāmajjhima ¹⁰ cūlā ajitassa paricārīkā	47
anūnā satasahassā ¹¹ nāriyo samalamkatā	
candamukhī nāna nārī putto so brahamavaddhano	48
ramissati ratīsampanno modamāno mahāsukhe ¹²	
anubhūtvā ¹³ yasam sabbam nandane vāsavo yathā	49
aṭṭha vassasahassāni agāramhi vasissati	
kadā ci ratim atthāya ¹⁴ gaccham ¹⁵ uyyāne kīṭum	50
kāmesv ādinavam dhiro ¹⁶ bodhisattānam ¹⁷ dhammatā	
nimitte ca turo disvā kāmarativināsane ¹⁸	51
jīṇṇaṇi ca ¹⁹ vyādhikaṇi c'eva mataṇi ca gatamāyukam ²⁰	
sukhitam pabbajjam ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.² C. omits.³ B. visālarājattāni ca.—C. A. visānā.⁴ B. gurunam.⁵ B. suvaṇṇo.⁶ B. C.—A. brahmaṇe kule.⁷ B. bhavissati brahmaṇakule.—A. oṇe.⁸ B. nārī.⁹ B. vibhūsitā.¹⁰ B. mahantā majjhimā.¹¹ B. oṣṣāni.¹² B. oḥko.¹³ B. abhi bhavitvā tam sabbam.¹⁴ B. oṭṭāya.¹⁵ B. gaccha.¹⁶ B. viro.¹⁷ B. oṭṭānudha.¹⁸ B. oṣano.—C. nāsane.¹⁹ B. jīṇṇabyādhitakaṇi.²⁰ B. katayuttakam.²¹ B. pabbajitam.—C. ojitam.

* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam
uttamo. uttamakulasampanno.

nibbindo ¹ kāmaratīyā anapekkho mahāsukhe ²	
anuttaram ³ santapadam esamāno 'bhikkhami	53
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccasahāyehi nāṭisālohitehi ca	
caturāṅginisenāya parisāhi catuvannihi ⁴	55
caturāsītisahassehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmanā vedapārāgū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddham caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddham caturāsītisahassato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti sambuddham caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāsītisahassato	62
itthi yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārihi purekkhitā ¹⁴	63
nikkhamissanti nekkhamam ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhimukhā ¹⁷ hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti ¹⁸ te tadā	65

¹ C. onno.² B. okho.³ B. anattāya santi° esamānā.—C. sandhi°.⁴ B. parisāca°. ⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. °jji°. ⁷ B. amitta°.—C. sūyuggā.⁸ B. siddhattho. ⁹ B. sudhanā. ¹⁰ B. sankho.¹¹ B. saṅkha. ¹² B. sudhano.—C. suddhano.¹³ B. visāra. ¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. ni°.—C. nikkhama. ¹⁶ B. mahā.¹⁷ B. nikkhamā°. ¹⁸ B. °jji°.

yasmim ca divase dhiro ¹ nekkhammam abhinikkhami ²	
nikkhantadivase yeva bodhimāṇaṃ upehiti	66
aparājite nisabhandāne ³ bodhipallankamuttame	
pallankena nisīditvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaraṃ phullam nāgavaṇaṃ jino	
anuttaraṃ dhammacakkam evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādam dukkhassa ca atikkamam	
ariyaṭṭhaṅgikam ⁵ maggaṃ dukkhūpasamagāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkaṃ pavattane	70
tato bhiyyo bahū devā upessanti taṃ jinaṃ ⁷	
nesaṃ mocessati ⁸ tadā bandhanā sataśahassakoṭṭhaṃ ⁹	71
tadā so sankharājāca ¹⁰ pāsādaṃ ratanamayaṃ	
jinaṃ amokkhasamghassa ¹¹ niyādetvā punāparaṃ	72
mahādānaṃ daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taramānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā sahaṃ ekato ¹⁶	73
mahārājānubhāvena anantabalavāhanaṃ	
navutikoṭṭisaḥasehi saddhimaṃ jinaṃ upehiti	74
tadā hanissati sambuddho dhammaḥ paramaṃ varuttamaṃ	
amataṃ dudraḥhinighosaṃ catusaccapakāsaṃ	75
rañño anucārā janatā navatisahassakotiyo	
sabbe va te nīlavasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakaṃ	
arahattavaraṃ ārabha pañhaṃ pucchissaṃ jinaṃ	77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahāttāne.⁴ B. C.—A. upeto.⁵ B. oṃam aṭṭha°.⁶ B. oṃs 'upessanti.⁷ B. janam.⁸ B. mocissati.—C. moha°.⁹ B. saḥassako°.¹⁰ A. oṃjāno.¹¹ B. oṃpamukha°.¹² B. datvāna.¹³ B. kapaṇa°.¹⁴ B. omits.¹⁵ B. add samānarūpam.¹⁶ B. āgato.¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHANDĀNE
'ti uttamaṭṭhāne.

tesaṃ jino byākareyya arahattavarapattiyā	
asītikotīsaḥassehi tatiyābhisamayo bhava	78
khīnāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭīsatasaḥassānaṃ pathamo hessati samāgamo	79
vassaṃ vuttḥassa bhagavato abhighuṭṭhe pavaṛaṇe	
navutīkotīsaḥassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajataḥpabbhāre pavivekaḡato muni	81
asītikotīsaḥassehi santacittehi tādīhi	
khīnāsavehi vimalehi kilīssati jhānakīlitaṃ	82
koṭīsatasaḥassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭīsammbhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	
tiṇṇo tiṇṇehi santehi saddhīṃ ⁴ santisaṃmāgato	85
saddhīṃ sāvakaṃsaṃghehi parivāretvā mahāmuni ⁵	
anukampako kārūṇiko metteyyo dvīpaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmaṅgamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkhaḡapalāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ saṃussayaṃ	88
nadanto sīhanadaṃ ⁸ va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanta naraṇārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāḡamaṇe nivesessati cakkhumā	
kassaci paṇicasīleṣu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭīsammbhidā	92
kassaci varasaṃpattī atṭha dassati cakkhumā	
kassaci tiṣṣo vijjāyo chaḷabhiññā pavacchati	93

¹ C. pavāre°.² C. virā pavāre°.³ C. para°.⁴ C. dantehi santo.⁵ C. A. °ressati °niṃ.⁶ C. āharitvā.⁷ C. oḷāsaṇaṃ.⁸ C. °thanā°.

tena yogena janakāyaṃ ovaḍissati so jino	
tadā vitthārikam hessā ¹ metteyyajinasāsanam	94
bodhaneyyajanam disvā satasahassee pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavati nāma subrahmā nāma so pitā	
purohito saṅkharaṇṇo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvaka	
sīho nāma upatthako upatthissati taṃ jinam	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvika	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatthakā	98
yasavati ca saṃghā ⁵ ca bhavissant' aggupatthikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
visahattha satakkhando ⁶ sākā visasatāni ca	
saṃvelliṭtaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitaḍḍhā satatam surabhivagandhikā	
nālipūrā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṇṇatamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimandā ¹⁴ samantato	102
saṃgāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamam	
vākyam nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puṇṇānam buddhasatthassa tādino	
ṭassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
atthasati bhava hattho āyāmen' eva so jino	
uram bhava paṇṇavisaṃ vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanāyano ¹⁸	
animmisam divarattim aṇam thulam maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṇcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janam¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* 100. MORAHATTHO 'VĀ 'ti morapiṇṇakalāpo viya sobhatīti
sobhissati.

anāvaranam passeyya samantā dvādasayojanam	
pabhā niddhāvati tassa yāvatā paṇṇavisati	107
sobhati vijjulatti va dīparukkho 'va ¹ so jino	
ratanagghikasamkāso ² bhānumā ³ viya bhāhiti	108
lakkhaṇānubyañjanā ramsi dissanti sabbakālikā	
patanti ⁴ vividhā ramsi anekasatasahassīyo	109
pāduddhāre pāduddhāre suphullā padumaruhā	
timsahatthā samāpattā anupattā paṇṇavisati	110
kesarā visatihatthā kannikā soḷasam bhavē	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supaṇṇā ca tadā te 'lamkarissare	112
attha sovaṇṇayā agghī attha rūpimayāni ⁶ ca	
attha maṇimayā agghī attha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṇkanikajālā vaṭamsakaratānā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācunṇāni dībbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasannā buddhasmim kiḷissanti samantato	117
tattha saḥassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asambādhā susamṭhitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesam majjhagato buddho bhikkhusamghapurekkhato ⁹	119
brahmā va pārisajjanam indo 'va vimānantare	
gacchanti buddhe gacchante tittamānamhi thassare	120
nisinne sayite cāpi ¹⁰ sattharī saha pārise	
catu-myāpathe niccam dhārayissanti sabbadā	121
etā c'āññā ca pūjāyo dībbamānussakā pi ca	
vividhāni pātihirāni ¹¹ hessanti sabbakālikā	122

¹ C. ve.² C. °ggio.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. agghike.⁶ C. °piyamahāni.⁷ C. °cittā.⁸ C. momasanthitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. saṭa°.¹¹ C. pātihiriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna tam pāṭihīraṃ ¹ nānājaccā mahājanā	123
ṣaputtadārāpāṇehi ² saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ te tarissanti saṃsāraṃ maccudheyyaṃ suduttaram	124
bahuggiḥi dhammacakkhū visodhessanti te tadā dasahi puññakiriyaḥi tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava	126
na sakkā sabbaso vattum ettakaṃ iti vā yasaṃ ³ accantasukhitā niccaṃ tasmaṃ gate kālasampade	127
mahāyasaṃ sukhenāpi āyuvannaabalena ca dibbasampatti vā tesāṃ mānussaṇaṃ bhavissati	128
anubhuttvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ te pacchā sukhitā yeva nibbisant' āyusaṃkhayā	129
asītivassasahassāni tadā āyu bhavissare tāvata tūṭṭhamāno so tāressati jane bahū	130
paripakkamānase satte bodhayitvāna sabbaso avasesādītthasaccānaṃ ⁴ maggāmaggaṃ anusāsiyā	131
dhammokaṃ dhammanāvaṇi ca dhammādāsaṇi ca osadhaṃ ⁵	
sakkaccena hi satta ⁶ thapetvā āyatim jino	132
saddhim sāvakaṣaṃghena katakiccena tādinaṃ jalitvā aggikkhandho va nibbāyissati so jino	133
parinibbutamhi sambuddhe sāsaṇaṃ tassa ṭhāhiti vassasatasahassāni asīti c'eva sahaṣṣako	
tato paraṃ antaradhānaṃ loke hessati dāruṇaṃ	134
evaṃ aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedaṇā c'eva jājarā rittakā bhavā	135

¹ C. pāṭihāriyaṃ.² C. °pi kehi.³ C. sāsaṇaṃ.⁴ C. diṭṭhi°.⁵ C. osatṭhaṃ⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAṃ ITI VĀYASAṆ 'ti tassa bhagavato parivā-
rasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampatti-
kaṇ 'ti sabbakāreṇa vattum nasakkā.

tuccamuṭṭhi samā suññā saṃkhārā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evaṃ ñatvā yathā bhūtaṃ nibbīde sabbasamkhate	
dullabho purisājañño na so sabbattha jāyati	
yattha so jāyati dhiro taṃ kuḷaṃ sukhā edhati	137
tasmā ³ metteyyabuddhassa ⁴ dassanattāya vo idha	
ubbiggamānasā sutthum ⁵ karotha viriyaṃ dāḥam	138
ye kecīdha ⁶ katakalyāṇā appamādavihārino	
bhikkhū bhikkhuniyo c'eva upāsakā upāsikā	139
mahantam buddhasakkāraṃ ⁷ ulāraṃ abhipūjayam	
dakkhinti ⁸ bhadrāsamittiṃ ⁹ tasmim kāle sadevakā	140
caratha brahmacariyaṃ detha dānaṃ yathāralam ¹⁰	
uposatham upavasatha ¹¹ mettaṃ bhāvettha sādhuṃ	141
appamādaratā hotha puññakriyāsu ¹² sabbadā	
idh' eva katvā kusalaṃ dukkhass' antaṃ karissathā 'ti	142

anāgatavamsaṃ nīṭhito.

¹ C. bala°.	² C. pava°.	³ B. tassa.
⁴ B. °ddham.	⁵ B. °ṭṭhu.	⁶ B. keci.
⁷ B. °ttāraṃ.	⁸ B. dakkhanti.	⁹ B. °pamittiṃ.
¹⁰ B. mahā°.	¹¹ B. °vasa.	¹² B. C. kiri°.

Gandha-Vaṃsa.

EDITED BY
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THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pāli text ends on leaf *khaḥ*

On leaf *ka* are introduced the following verses, the work of the translator.

seṭṭhaṃ sajjanasevitam khemantabhūmanāyakam |
yatindaggaṃ dhammam saṃghaṃ vandāmi sirasā m-aham ||
ma-kāra-vipulā pathy āgāthā
saṃgītāpotthakārūlhā vaṇṇitā gandhakārikā |
yācerā santavamsassa pālakā mama garuno || pathyāvattam.
hatantāiāyam icc eva yaṃ gandhavamsajotakam |
ajānaṃ saramandehi tasmā lekham tam nissayaṃ . . pathyā.
sugatagatagavesiditṭhijupaññākāmino |
khantimettādupettassa nivejavhassa uyyojam || sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pālī text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pālī works, far more detailed than that in the *Sāsana-vamso-dipo* (Colombo, A.B. 2424) or in *Sāsana-vamso* ¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddham aggavamsaparampaṇaṃ |
natvāna dhammaṃ buddhaṃ saṃghaṃ cāpi niraṅgaṇaṃ ||
gandhavams' upanissāya gandhavamsam pakatthissaṃ |
tipiṭakasamāhāraṃ sādhuṇaṃ jaṅghadāsakaṃ |
vimatinodaṃ ārabham taṃ me suṇātha sādhuvo ||
sabbam pi buddhavacanaṃ vimuttirasa hetukaṃ |
hoti ekavidham yeva tividham piṭakena ca ||
taṃ ca sabbam pi kevalaṃ pañcavidham nikāyato |
angato ca navavidham dhammakkhandaḥaṇaṇato |
caturāsitisahasasādharmakkhandaḥapabbhedanaṃ ² 'ti ||

katham piṭakato. piṭakaṃ hi tividham hoti. vinayapiṭakaṃ abhidhammapiṭakaṃ suttantapiṭakaṃ'ti.

tattha katamaṃ vinayapiṭakaṃ. pārajikakāṇḍaṃ pācittiyakāṇḍaṃ mahāvaggakāṇḍaṃ cullavaggakāṇḍaṃ parivāraṇḍaṇ'ti. imāni kāṇḍāni vinayapiṭakam nāma.

katamaṃ abhidhammapiṭakaṃ. dhammasaṃganīpakaraṇaṃ vibhaṅgapakaraṇaṃ dhātukathāpakaraṇaṃ paññattipakaraṇaṃ kathāvatthupakaraṇaṃ yamakaḥpakaraṇaṃ paṭṭhānapakaraṇaṃ. imāni satta pakaraṇāni abhidhammapiṭakaṃ nāma.

katamaṃ suttantapiṭakaṃ nāma. silakkhandhaḥvaggādikaṃ avasesaṃ buddhavacanaṃ suttantapiṭakaṃ nāma.

¹ This list is published in my book "Buddhism," I., p. 68.

² U. bhedaṃ.

kathaṃ nikāyato pañcavidhā honti. dīghanikāyo majjhimānikāyo saṃyuttānikāyo aṅguttaranikāyo khuddakanikāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tīsu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||

katamo majjhimānikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimānikāyo nāma. imesu tīsu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaddhasattasuttantā dvīsuttāṃ yassa santi so |
majjhimānikāyo nāma mūlapaṇṇāsa-ādiko² 'ti ||

katamo saṃyuttānikāyo sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā saṃyuttānikāyo nāma. imesu pañcasu vaggesu dvāsaṭṭhi sattasatādhikasattasahassāni honti.

dvāsaṭṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
saṃyuttānikāyo nāma viditabbo viññūnā'ti ||

katamo aṅguttaranikāyo ekanipāto dukkanipāto tikkani-
pāto catukkanipāto pañcanipāto chakkanipāto sattānipāto
aṭṭhanipāto navanipāto dasānipāto ekādasānipāto'ti ime
ekādasā nipātā aṅguttaranikāyo nāma. imesu ekā-
dasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasutta-
sahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

¹ M. pāvīo.

² M. paṇṇā samāo.

katamo khuddakanikāyo. khuddakapātho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavamso cariyāpīṭakam vinayapīṭakam abhidhammapīṭakan'ti ayam khuddakanikāyo imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditthāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti ||

katham angato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedalla'n'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakapariivārā suttanipāte mangalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena samyuttake sakalo pi sagāthāraggo geyyan'ti veditabbam sakalam abhidhammapīṭakam nigāthakam suttam ca. yañ ca aññam pi atthahi aṅgehi asaṃgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisamyuttā dve asītisuttantā udānan'ti veditabban'ti. vuttam li'etaṃ bhāgavatā'ti ādinayapavatto dvādasuttarasatasuttantā itivuttakan'ti veditabbā. apanṇakajātakādīni paṇṇāsādhikāni pañcajātakasatāni jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammāditthisakkapanhāsaṃkhārabbhājaniyamahāpupphama-suttantādayo sabbe pi vedañ ca tutthiñ ca laddhāladdhā-pucchitasuttantā vedallan'ti veditabbam.

katamāni caturāsītīdhammakkhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsītīdhammakkhandhasahassāni sace vitthārena katthissam atipapañico bhavissati tasmā nayavasena kathissami. ekam vatthum eko dhammakkhandho ekam nidānaṃ eko dhammakkhandho ekam panhāpucchanaṃ eko dhammakkhandho ekam panhāvisajjanaṃ eko dhammakkhando.

caturāsītīdhammakkhandhasahassāni kena bhāsītāni kattha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim attham bhāsītāni kena dhāritāni kenābhatāni kim attham pariyāpunitabbānīti ayam pucchā uddharitabbā. tatrayaṃ visajjanā kena bhāsītānīti buddhena ca buddhānubuddhehi ca bhāsītāni kattha bhāsītānīti. devesu ca manussesu ca bhāsītāni. kadā bhāsītānīti bhagavato dharamānakāle ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggyādike veneyyabandhave ārabba bhāsītāni. kim attham bhāsītānīti vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante dīṭṭhadhammikasamparāyīkatte sampāpunitum. kena dhāritānīti. anubuddhehi c'eva sissānussissehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim attham pariyāpunitabbānīti vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante dīṭṭhadhammikasamparāyīkatte sampāpunitum karuṇāya ¹ ābhatāni ². te ³ sadevatāya nibbānapariyante dīṭṭhadhammikasamparāyīkatthe sādhipkāni honti. te tattha kehi appamattena pariyāpunitabbāni dhāretabbāni vācetabbāni sajjhayaṃ kātābhanīti.

iti cullagandhavamse pītakattayadipako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atthakathācariyā atthi gandhakārakācariyā atthi tividhanāmākācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā khīṇāsavā pañcannaṃ nikāyānaṃ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ ² anavasesam karimsu ³. dutiyasamgāyanāyaṃ sattha satā

¹ M. omits.

² M. sodhanam.

³ M. kiccaṃ.

khināsavā tesam yeva saddatthādīkam kiccā puna karimsu.
tatiyasamgāyanāyaṃ sahaṣṣamattā khināsavā tesam yeva
saddatthādīkam kiccā puna karimsu. ice evaṃ dve
satādhikā dvesaḥṣṣakhināsavā mahākaccāyanāṃ
ṭhapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma

katame gandhakāraṇācariyā. mahābuddhaghosa-
dayo anekācariyā gandhakāraṇācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyanoti-
vidhanāmo.¹

katame gandhe kaccāyanena katā kaccāyanagan-
dho mahāniruttigandho cullaniruttigandho
nettigando peṭakopadesagando vannaṇi-
gandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi³ katā. gandhācariyo kurun-
dīgandhaṃ nāma akāsi. aññatāro ācariyo mahāpac-
cariyaṃ nāma aṭṭhakathā akāsi. aññatāro ācariyo
kurundīgandhassa aṭṭhakathā akāsi. mahābud-
dhaghoso nāmācariyo visuddhimaggo dīghani-
kāyassa sumaṅgalavilāsini nāma aṭṭhakathā maj-
jhimanikāyassa papañcasūdanī nāma aṭṭhakathā saṃ-
yuttanikāyassa sārattapākāsani nāma aṭṭhakathā
aṅguttaranikāyassa manorathapūraṇi nāma aṭṭha-
kathā pañcavinayagandhānaṃ samantapāsādikā
nāma aṭṭhakathā sattaabhidhammagandhānaṃ para-
matthakathā nāma aṭṭhakathā pātimokkhasaṃkhāya-
mātikāya kaṅkhāvitaraṇi nāma aṭṭhakathā dham-
mapadassa aṭṭhakathā jātakassa aṭṭhakathā
khuddakapāṭhassa aṭṭhakathā apadānassa
aṭṭhakathā 'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo
uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

³ M. °riyena'ti. On these six books, see Sāsana-vamsa-
dīpa, 1233, 1234.

dhavamsassa madhuratthavilāsini nāma atthakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlatikam nāma tikam akāsi.²

dhamma pālācariyo nettīpakaranaatthakathā itivuttakaatthakathā udānaatthakathā cariyāpiṭakaatthakathā theragāthātthakathā vimānavatthussa vimalavilāsini nāma atthakathā petavatthussa vimalavilāsini nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma tikā dīghanikāyātthakathādīnaṃ catunnam atthakathānaṃ linatthapakāsini nāma tikā jātakatthakathāya linatthapakāsini nāma tikā nettīthakathāya tikā buddhavamsatthakathāya paramatthadīpani nāma tikā abhidhammatthakathāya tikāya linatthavaṇṇanā nāma anuṭikā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttītikāñ ca mahāniruttisamkhepañ ca akāṃsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhi nāma pakaraṇaṃ akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpani nāma nyāsapakaraṇaṃ akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānaṃ nāma pakaraṇaṃ akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇaṃ rūpasiddhitikam summapañcasuttañ⁶ ceti tividhapakaraṇaṃ akāsi.

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasamkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedani⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohache°.

icchedanī buddhavamso anāgatavamso'ti
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani
nāma paṭisambhidāmaggassa atthakatham akāsi. (S.v.d.
1196.)

dīpavamso bodhivamso cullavamso mahā-
vamso paṭisambhidāmaggaṭṭhakathāya gaṇḍhi ceti
ime pañca¹ gandhā ācariyeḥi² visum visum katā.

navo mahānāmo nāmācariyo mahāvamsam cul-
lavamsam nāma dve pakaraṇam akāsi. (S.v.d. 1266)

upaseno nāmācariyo saddhammatthitikaṃ
nāma mahāniddesassa atthakatham akāsi. (S.v.d. 1197)

moggallāno nāmācariyo moggallānabyākara-
ṇam nāma byākaranam akāsi. (S.v.d. 1251.)

samgharakkhito nāmācariyo subodhālamkā-
raṃ nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma
pakaraṇam sambandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navatīkaṃ³ akāsi.

dharmasirī nāmācariyo khuddasikkham
nāma pakaranam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhātīkā
ceti ime dve gandhā dveḥ ācariyeḥi visum visum katā

anuruddho nāmācariyo paramatthaviniccha-
yaṃ nāmarūpaparicchedaṃ abhidhamm-
atthasaṃgahapakaraṇam ceti tividham pakara-
ṇam akāsi (S.v.d. 1218.)

khemō nāmācariyo khemam nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaṭṭhakathāya sāratt-
hādīpanī nāma tīkaṃ vinayasamgahapakaraṇam
vinayasamgahassa tīkam āguttaraṭṭhakathāya sāratt-
hamañjūsam nāma tīkam pañcakaṇi ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayaṭṭhamañ-

¹ M. cha.

² M. mahā.

³ M omits.

jūsam nāma kankhāvitaraniyā tikaṃ akāsi. (S.v.d. 1212)

navo moggallāno nāmācariyo abhidhānappadīpikam nāma pakaraṇam akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālamkāraṇassa tikaṃ vuttodayavivaṇaṇam sumanṅgalapasādanī nāma khuddasikkhāya tikaṃ saṃbandhacintāya tikaṃ bālāvatāro moggallānabyākaraṇassa pañcikāya tikaṃ yogavinicchayo vinayavinicchayassa tikaṃ uttaravinicchayassa tikaṃ nāmarūpaparicchedassa tikaṃ saddatthassa padarūpavibhāvanam khemapakaraṇassa tikaṃ sīmālamkāro (S.v.d. 1213) mūlasikkhāya tikaṃ rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa tikaṃ ceti imā atthānaṃ gandhe akāsi.

sumanṅgalo nāmācariyo abhidhammāvatāragandhassa tikaṃ (S.v.d. 1227) abhidhammatthavikāsanī¹ abhidhammasaṃgahassa tikaṃ ca abhidhammatthavibhāvanī² duvidham pakaraṇam akāsi.

dharmakitti nāmācariyo dantadhātupakaraṇam (S.v.d. 1237, 1261.)

medhamkāro nāmācariyo jinacaritam nāma pakaraṇam akāsi.

kankhāvitaraniyā linatthapakāsiniṃ nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā tikaṃ sumahāvatāro lokapaññattipakaraṇam tathāgatupattipakaraṇam nalātadhātuvannaṇā sihalavatthu dhammapadīpako patipattisaṃgaho vissuddhimaggagandhi abhidhammagandhi nettipakaraṇagandhi visuddhimaggacullaṭṭikā sotappamālinī² pasādanī okāsalokasūdanī subodhālamkāraṇassa navatikā ceti ime viṣati gandhā

¹ M. omits.

² M. °ppahalini.

vīsatācariyehi viṣum viṣum katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanakūtavannanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263)

cullabuddhaghoso nāmācariyo jātattagīnid-
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtacandano nāmācariyo lingatthaviva-
raṇapakaraṇaṃ akāsi.

aggavamso nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1288.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikam nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭhikaṇ ca duvidham pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikam akāsi.

ñānasāgaro nāmācariyo lingatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññatāro ācariyo gūlhatthatikam bālappabo-
dhanaṇ ca duvidham pakaraṇaṃ akāsi.

aññatāro ācariyo saddatthabhedacintāya majjhim-
aṭikam akāsi.

uttamo nāmācariyo bālāvatāraṭikam lingat-
thavivaraṇaṭikaṇ ca duvidham pakaraṇaṃ akāsi.

aññatāro ācariyo saddabhedacintāya navaṭikam
akāsi.

eko amacco abhidhānappadīpikāya ṭikam daṇḍipa-
kaṇassa magadhabhūtaṃ ṭikam kolad-
dhajanassa sakatabhāsāya ṭikaṇ ca tividham
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikam etim-
āsamidīpikam manohārāṇ ca tividham pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °samgāhīkitti.

² M. sāgaro.

aññatāro ācariyo kārīkāya tīkaṃ akāsi.

aññatāro ācariyo etimāsamidipikāya tīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsaṇaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkaṃ akāsi.

aññatāro ācariyo kaccāyanabhedañ ca kaccāyanasāraṃ kaccāyanasārassa tīkañ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhaṃkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṅghadāsassa¹ tīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṇassa tīkā vinayasamuṭṭhānadīpanī gandhasāro paṭṭhānagaṇanāyā abhidhammatthasaṃgahassa saṃkhepapaṇṇanā navatīkā kaccāyanassa suttaniddeso pātimokkhavisodhanī ceti aṭṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajāliniyā tīkā vuttodayatīkā paramatthamañjūsā nāma abhidhammasaṃgahatīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭīkā ceti ime cha gandhe akāsi.

aññatāro ācariyo pañcapakaraṇatīkāya navānuṭīkaṃ akāsi.

ariyavamsa nāmācariyo abhidhammasaṃgahatīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsaṃ nāma navānutikam dvāra-
kathāya tīkāya maṇidīpaṃ nāma navānutikam
gaṇḍābharaṇaṃ ca mahānissaraṇaṃ ca jātaka-
visodhanaṃ ca itī ime¹ pañca gandhe² akāsi.

peṭakopadesassa³ tīkaṃ udumbarānāmācariyo
akāsi.

taṃ pana pakudhanagaravāsī⁴ abhidhammasam-
gahassa tīkā catubhānavārassa aṭṭhakathā mahā-
sārapakāsaṇī mahādīpaṇī sārattadīpaṇī⁵
gatipakaraṇaṃ⁶ hatthasāro⁷ bhummasam-
gaho bhummaniddeso dasavatthu kāyavira-
tītikā jotanaṃ nirutti vibhattikathā sadd-
hammapālinī⁸ pañcagativanṇanā bālacitta-
pabodhani dhammacakkasuttassa navatth-
akathā daṇḍadhātupakaraṇassa⁹ tīkā ceti ime
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.
katamāni. saddhammapālanam⁸ bālapabodh-
anapakaraṇassa tīkā ca jinālamkārapakara-
ṇassa navatikā ca lingatthavinicchayo pā-
ṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ
kathāvivaraṇaṃ samantapāsādikavivara-
ṇaṃ abhidhammatthasamgahavivaraṇaṃ
saccasaṃkhepavivaraṇaṃ saddatthabhed-
cintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ
abhidhammatthasamgahassa tīkāvivaraṇaṃ
mahāvessantarajātakassa vivaraṇaṃ sakka-
bhimatam mahāvessantarajātakassa navat-
thakathā paṭhamasambodhi lokanīti¹ ca bu-
ddhaghosācariyanidānam milindapanhāva-
ṇṇanā caturārakkhāya aṭṭhakathā sadda-
vuttipakaraṇassa navatikam² icc evam pañca-
visati pamāṇāni laṅkāpādīsu thānesu paṇḍitehi katāni
ahesum. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.² M. pakuvana°.³ U. omits.⁴ U. omits.⁵ M. hatthasāgarā.⁶ M. saddadhamma°.⁷ U. omits.⁸ M. °yanam.

yadā have cīvaratthi gāthā ca visati ovādagāthā
 ca dānasatthari silasatthari sabbadānavan-
 nanā anantabuddhavanṇanāgāthā ca atthāvi-
 satī buddhavandanāgāthā ca atitānāgatapac-
 cuppannabuddhavanṇanāgāthā ca asītima-
 hāsāvakaavanṇanāgāthā ca navahāraguṇav-
 aṇṇā cā'ti ime buddhapaṇāmagāthāyo panditehi
 lankādīpādīsu thānesu katā ahesuṃ.

iti cullagandhavamse gandhakārakācariyadīpako
 nāma dūtiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi lankādīpikā-
 cariyā. katame jambudīpikācariyā katame lankādīpikā-
 cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
 ratthē ujjenīnagare candapaccotasa nāma
 rañño purohito hutvā kāmānam ādinavaṃ disvā gharavā-
 sam pahāya satthu sāsane pabbajjtvā hetthāvuttapakāre
 gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
 mahākurundikācariyo aññatarācariyehi ime pañ-
 cāriyo lankādīpikācariyo nāma tehi buddhaghosāca-
 riyaṃssa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira
 magadharatthē saṃgāmarañño¹ purohitassa kesī²
 nāma brahmanassa putto satthu sāsane pabbajjtvā lankā-
 dīpaṃ gato hetthāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
 apālācariyo dve pubbācariyā mahāvajirabuddh-
 ācariyo cullavajirabuddhācariyo dīpaṃka-
 rācariyo culladharmapālācariyo kassapā-
 cariyo'ti ime dasācariyā jambudīpikā hetthā vuttappa-
 kāre gandhe akāsu.

mahānāmācariyo aññatarācariyo cullanā-
 mācariyo upasenācariyo moggallānācariyo
 saṃgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaṅkamo.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā² anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācītassa³ pācariyo⁴ sumanṅgalācariyo buddhapiyācariyo dhammakittī-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo⁵ cullabuddhaghosācariyo sārīputtācariyo⁶ ratthapālācariyo'ti ime eka paññāsācariyā⁷ laṅkāḍīpikācariyā nāma.

subhūta candanācariyo⁸ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo gunasāgarācariyo abhayācariyo⁹ ñānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamaḥamacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguru-ācariyo sārīputtācariyo dhammābhinaṇḍācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo¹⁰ saddhammapālācariyo navo vimalabuddhācariyo 'ti ime tevīsati¹¹ ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasamkhāte arimaddanānagare akamsu.

navo vimalabuddhācariyo jambudīpiko hetthā vuttappakāre gandhe paṇyanagare¹² akamsu. aññatarācariyo ariyavaṃsācariyo'ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avantipure akamsu.

aññatarā visatācariyā jambudīpikā hetthā vuttappakāre gandhe kiñcipuranagare akamsu.

iti cullagandhavamse ācariyānam samjātattāhānadīpiko nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits

⁶ M. paṇya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsana vuddhyatthāya³ saddhammatthitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo samghapālena nāma āyācitenā buddhaghosācariyeno kato.

dīghanikāyassa atthakathāgandho dātthānāmena samghattherena āyācitenā buddhaghosācariyena kato. majjhimānikāyassa atthakathāgandho buddhamittānāmena therena āyācitenā buddhaghosācariyena kato

samyuttānikāyassa atthakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddāntānāmattherena saha ājīvakenā āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirīnāmena therena āyācitenā buddhaghosācariyena kato.

sattanam abhidhammagandhānam atthakathāgandho cullabuddhaghosonāmahikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa atthakathāgandho kumārakassapanāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittābuddhapīyasamkhātehi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

¹ U. gandhe. ² U. adds gandhe. ³ M. one jahana°.

apadānassa atthakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhassa atthakathā kaṅkhāvitaraṇigandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena buddhasīhena¹ nāma therena āyācitenā buddhadattācariyena kato.

uttaravinicchaya-gandho saṅkha-pālena nāma therena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena sumatī nāmattherena āyācitenā buddhadattācariyena kato.

buddhavaṃsassa atthakathāgandho ten'eva buddhasīha nāmattherena āyācitenā buddhadattācariyena kato.

jinālaṃkāragandho saṃgha-pālattherena āyācitenā buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlatikā nāma tīkāgandho buddhamitta nāmattherena āyācitenā ānandācariyena kato.

nettipakaraṇassa atthakathāgandho dhamma-rakkhi-ta nāmattherena āyācitenā dhammapālācariyena kato.

itivuttakatthakathāgandho udānatthakathāgandho cariyā-piṭakatthakathāgandho theragāthakatthakathāgandho therīgāthakatthakathāgandho vimānavatthupetavatthutthakathā-gandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggatīkāgandho dāṭṭhānāmena therena āyācitenā dhammapālācariyena kato.

dīghanikāyatthakathādinam catunnam atthakathānam tīkāgandho abhidhammatthakathāya anuṭīkāgandho jāta-katthakathāya tīkāgandho niruttipakaraṇatthakathāya tīkāgandho buddhavaṃsatthakathāya tīkāgandho²ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimañjūsā nāma cullaṭṭikāgandho mahāniruttisamkhepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajrabuddhīcariyena katā.

nyāsasaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhīcariyena kato.

atthabyākhyāno nāma gandho attano matiyā culla-vimāla buddhīcariyena kato.

rūpasiddhigandhassa ṭikāgandho sampapañcasatti¹ ca attano matiyā dīpaṃkarācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedaṇigandho vimatīchedaṇigandho attano matiyā kassapācariyena kato.

paṭisambhūḍāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācītena mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeśaṣaṭṭhakathāgandho deva nāma therena āyācītena upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhīcariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

³ M. omits.

² U. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi viṣum katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitattharena āyācītena anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasamgahaṃ nāma gandho nambhanāmena¹ upāsakena āyācīteno anuruddhācariyena kato.

khemō nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayatthakathāya tīkāgandho vinayasamgahagandho vinayasamgabhassa tīkāgandho anguttaratthakathāya navā tīkāgandho'ti ime cattāro gandhā parakkamabhānāmena lankādīpissarena raññā āyācītena sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma tīkāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇiyā vinayatthamañjūsā nāma tīkāgandho sumedhānāmattharena āyācītena buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālamkāraṣṣa mahāsīmā nāma tīkā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo tīkāgandho sumaṅgalena āyācītena vācissarena kato.

sambandhacintātikā bālāvatāro moggallānabyākaraṇassa tīkā cā'ti ime gandhā sumaṅgalabuddhamittamahākassa paṣaṃkhātehi tīhi therehi ca dhammakitti nāma upāsakena vāniccābhātu upāsakena³ āyācītena vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanam khemapa-karaṇassa tīkā sīmālamkāro mūlasikkhāya tīkā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa tīkāgandho sārīputtanāmena therena āyācītena vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyaevānāmena
dhammarājino ¹ gurusamghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

liṅgatthavivaraṇapakāsakam nāma pakaraṇam attano
matiyā ṇānasāgarācariyena katam.

gūlhatthatikā bālappabodhanam ca iti duvidham pakara-
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimatikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadipikāya ṭikā daṇḍipakaranassa magad-
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā sihasū-
ranāmarāñño ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇam ṇānagam bhīranāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etiṃāsamidipānī nāma pakaraṇam manohārāñ ca attano
matiyā ten'eva dhammasenāpatācariyena katām.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etiṃāsamidipikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttipakāsakam ⁴ nāma pakaraṇam aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena katam.

⁴ M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca ¹ kaccāyanasārassa
ṭikā cā'ti tividham ² pakaraṇam attano matiyā dhammā-
nandācariyena ³ katam. (S.v.d. 1250.)

lokadīpakasāram nāma pakaraṇam attano matiyā navena
medhamkarācariyena katam

lokupattipakaraṇam attano matiyā aggapaṇḍitācariyena
katam.

janghadāsakassa magadhabhūtā ṭikā attano matiyā va-
jirācariyena ⁴ katā

mātikatthadīpanī abhidhammatthasamgahavaṇṇanā sī-
mālamkāraṇassa ṭikā gaṇḍhisāro patthānagaṇanānayo cā'ti
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
cariyena katā.

samkhepavaṇṇanā parakkamabāhunāmena jam-
budīpissarena raññā āyāciten'eva saddhammajotipālā-
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
cārittherena āyācitenā saddhammajotipālācariyena
kato.

vinayasamutthānadīpanī nāma pakaraṇam attano gu-
runā samghattherena āyāciten'eva saddhammajoti-
pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare ⁵ katāni sam-
khepavaṇṇanā yeva laṅkādiṭṭhe katā.

abhidhammapaṇṇarasatthānavaṇṇanam nāma pakara-
ṇam attano matiyā navena vimalabuddhācariyena katam.

saddasāratthajālinī nāma pakaraṇam attano matiyā
nāgītācariyena ⁶ katā. (S.v.d. 1249.)

saddasāratthajāliniyā ṭikā panyanagare rañño gurunā
samgharājena āyācitenā ten'eva vimalabuddhācari-
yena katā.

vuttodayassa ṭikā abhidhammatthasamgahassa ṭikāya
paramatthamañjūsā nāma anuṭikā dasagaṇḍhivaṇṇanā
nāma pakaraṇam magadhabhūtam vidaggam vidadhimuk-

¹ M. omits.

² M. dividham.

³ M. aññatā°.

⁴ M. cīvarācīvarena.

⁵ M. mukkā°.

⁶ U. nāgītena.

hamañḍanassa¹ ṭikā cā'ti imāni pañca² pakaraṇāni attano
matiyā ten'eva nāvena vepullabuddhācariyena katā.³

pañcapakaraṇatikāya navānutikā attano matiyā añña-
tarācariyena katā

manisāramañjūsā nāma anutikā manidipam nāma dvāra-
kathāya anutikā jātakavīsodhanañ ca gaṇḍābharaṇaṇ ca
attano matiyā ariyavamsācariyena katā.

peṭakopadesassa tīkā attano matiyā udumbaranāmācari-
yena makuvanagare 4 katā.

catubhāṇavarassa aṭṭhakathā mahāsārapakāsini mahā-
dipani sārattadipani gatupakaranam hatthasāro bhumma-
saṃgaho bhummaniddeso dasavatthu kāyavīratitika jotana
nirutti vibhattakathā saddhammapālīni pañcagativannanā
bālacittapabodhanaṃ dhammacakkasuttassa navatthakathā
dantadhātupakaraṇassa tika ca saddhammopāyano bālap-
pabodhanaṭika ca jīnālaṃkāraṇassa navatika ca lingatthavi-
varaṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathā-
vivaṇaṃ samantapāsādikāvivaṇaṃ catubhāgatthakatā-
vivaṇaṃ abhidhammatthasamgahavivaṇaṃ saccasaṃ-
khepavivaṇaṃ saddatthabhedacintāvivaṇaṃ saddavut-
tivivaṇaṃ kaccāyanasāravivaṇaṃ abhidhammasaṃga-
haṇṇa tikaāvivaṇaṃ mahāvessantarajātakassa vivaṇaṃ
sakkābhimaṭaṃ mahāvessantarajātakassa navatthakathā
pathamasambodhi lokanīti buddhaghosācariyanidānaṃ mi-
lindapaṇḍāyannanā caturakkhāya aṭṭhakathā saddavutti-
pakaraṇassa navatika cā'ti imāni cattālīsapakaraṇāni at-
taṇo matiyā sāsanaṇṇa jūtiyā ca saddhammassa tthitiyā ca
laṇkādīpādīsu viṇuṇ viṇuṇ ācariyeḥi katāni.

sambuddhe gāthā⁵ ca -la- navahāraguṇavaṇṇanā cā' ti ime
buddhapaṇāmādikā gāthāyo attano' attano buddhaguṇapa-
kāsanatthāya attano paresam ca anantapaññāpavattanat-
thāya ca paṇḍitehi laṅkā dipādisu tṭhānesu viṣuṃ viṣuṃ
katā.

iti cullagandhavamse gandhakārakācariyadīpako
nāma catuttho paricchedo.

U. °mandassa.

² *M. cattāri*.

3 *M. vimala*°.

4 M. pakuto°.

5 sambuddha.

nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhaṇaṃ o'eva vadāmi'haṃ tad anantaraṇ'ti.

tattha caturāsītīdhammakkhandaṃ saṃsaṇṇaṃ¹ piṭakani-kāyaṅgavaggaṇipātādikāṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṇ'ti.

tatrāyaṃ visajjanaṃ kena āropitaṇ'ti. pañcasatehi khīṇāsavēhi mahākassapaṃ pamaṃkhehi āropitaṃ. te hi sambuddhavaṇṇaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vaggo ayaṃ nidāno'ti evaṃ ādikaṃ nāmaṃ kārapenti.²

kattha āropitaṇ'ti. rājagahe vebhārapabbataṃ pāde dhammaṃ dāpe āropitaṃ.

kaḍḍhā āropitaṇ'ti. bhagavato parinibbute pathamaṃ saṃgāyana-kāle āropitaṃ tike māse nikkhamāniye.

kim atthaṃ āropitaṇ'ti. dhammakkhandaṃ anattāya suttatthāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesāṃ ca dhammakkhandaṃ nāmaṃ vaggavaggaṇipātākaṃ. imassa dhammakkhandaṃ ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravum sabbanāmadikāṃ kiccaṃ akāṃsu.³

dhammakkhandaṇāmadīpanā

niṭṭhita.

caturāsītīdhammakkhandaṃ saṃsaṇṇaṃ kena poṭṭhake āropitaṇi kattha āropitaṇi kaḍḍhā āropitaṇi kim atthaṃ āropitaṇi. ayaṃ pucchā. tatrāyaṃ visajjanaṃ. kena āropitaṇi. khīṇāsavamaṇāgehi āropitaṇi.

kattha āropitaṇi. laṅkādiṇi āropitaṇi kaḍḍhā āropitaṇi. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitaṇi.

¹ M. adds saṃsaṇṇaṃ.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmadikāṃ kiccaṃ akataṃ na supākatāṃ tasmā vohārasukhatthāya nāmadikāṃ kiccaṃ anāgate dhapiṇakāya (?) nāmadikāṃ pavattitaṃ asaṃjānāmaṇo sutṭhupākato sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānam avidham-
sanatthāya saddhammathitīyā sattahitāya aropitāni ¹.

tato paṭṭhāya te sabbe nikāyā honti potṭhake |
atṭhakathā tīkā sabbe honti potṭhake tṭhitā ||
tato paṭṭhāya te sabbe bhikkhū ādimahāganā |
potṭhakesu tṭhite yeva sabbe passanti sabbadā ||
potṭhake āropanadīpikā nitṭhitā.

¹ M. adds

dharamāno bhagavā amhākaṃ sugato dharo |
nikāye pañca desesi yāva nibbānagamanā ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) ||
nibbute lokanāthamhi bhato (?) vassasataṃ bhavo |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato param atṭhārasaṃ dvīsaṃ vassagāṇanam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanīrañño ca kālo vācugгато dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||
tato paramhi rājā vaṃ tato cuto ca tusite |
upparjji devaloke so devehi parivārito ||
saddhātisso'ti nāmena tassa kiṃ nīnikohi to (?) |
takoladdharattho hoti buddhasāsanampālako ||
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāva rañño manaṇā ||
tato cuto sa rājā ca tusite upparjati |
devaloke tṭhito santo tadā vācuggatā tato ||
tassa puttā pi ahesuṃ anekā'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?) —
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param potṭhakesu nikāyā pañca pi tṭhitā |
tadā atṭhakathā tīkā sabbe gandhā potṭhake gatā ||
sabbe potṭhesu ye gandhā pāli-atṭhakathātīkā |
saṃtṭhitā saṃtṭhitā honti sabbe pi no nassanti te ||
tadā te potṭhake yeva nikāyā pi tṭhitākhilā |

yo koci paṇḍito vīro atthakathādikam gandham karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāsīticetiyasahassakaraṇasadiso caturāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhassahassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsam karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) ¹ yo ca buddhavacanam poṭṭhake lekham karoti vā kārāpeti vā yo ca poṭṭhakam vā poṭṭhakamūlam vā deti vā dāpeti vā yo ca telam vā cunnam vā dhaññam vā (poṭṭhakapuñchanatthāya yaṃ kiñci navattam (?) poṭṭhakachidde anitthāya (?) yaṃ kiñci suttam vā) ¹ katthaphalakadvayam poṭṭhakam vūhanatthāya yaṃ kiñci vattam vā poṭṭhakabandhanatthāya yaṃ kiñci yottam (vā poṭṭhakalāpapūtanatthāya yaṃ kiñci tavikam (?) ¹) deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvannena vā rajatena vā poṭṭhakamaṇḍanam vā katthaphalakamaṇḍanam vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāsīticetiyasahassakaraṇasadiso caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so silaguṇam upāgato mahātejo sadā hoti sihanādo visārado.

āyuvannaṇabalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmāyo ||

tadā atthakathādini bhavantīti vadanti ca ||
parihāro paṇḍitehi vattabo'va
laṅkāḍipissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍipissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍipissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokenti anāgatā khīṇāsavā
passanti te duvaññe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te pañca nikāye vācuggatam iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |
saddhammacīvaratṭṭhaya (?) janānam puñnatthāya ca ||

¹ U. omits.

bhave nivattamāno so paññavā susamāhito |
 adhīpaccapaṇivāro sabbasukhādhigacchati ||
 saddho viharī hadayaññū¹ sa vihagato bhave |
 aṅgapaccaṅgasampanno ārohoparināhavā ||
 sabbasattappiyo loke sabbattha pūjito bhave |
 devamanussasamācaro mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalaṃ patto nibbānam pāpunissati ||
 paṭisambhidā catasso abhiññā chabbūde vare |
 vimokkhe aṭṭhake seṭṭhe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārāpaye ||
 potṭhake ca gandhe pāliatṭhakathādike |
 dhammamāñjūsā gandhe ca lekham kare kārāpaye ||
 potṭhakam potṭhakamūlam ca telam cūṇnathusaṃ pi
 ca |
 pilotkādikam suttam katṭhaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yaṃ kiñci mahagghavattam |
 dhammabandhanayottam ca yaṃ kiñci ṭhapitam pi⁴ ||
 dadeyya dhammavettam pi vipprasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||
 gandhakāśalekhe lekḥāpanānisamsadīpanā
 niṭṭhitā.

itī cullagandhavamse pakinnakadīpako nāma pañcamo
 pariceedo.
 so⁵ haṃsaratthajāto nandapañño'ti visuto |
 saddhāsīlavirupeto dhammasāragavesano⁶ ||
 so yam.⁷

¹ M. hadaññū — U. o'hato.

² M. oṭṭhayamhi.

³ M. o'madana°. ⁴ M. ca. ⁵ U. omits. ⁶ M. o'rasa°.

U. aham.—M. adds

bhogam tvāvidham

jīnanuvayam pūram sabbadhammam vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṃ'eva bhikkhuno |

chavassāham ganam bhivā kāmānam abhimaddanam ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgaham |
 gandhavamsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kan'ti ||

iti pāmojjatthāyāraṇṇavāsinaṃ nandapaṇṇācariyena
 kato cullagandhavamso
 niṭṭhito.

¹ U. adds araṇṇavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

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sacedarṇam bhavati, 561, 25.

samjñā kṛteyam, 637, 13.

sadrṇāḥ, 623, 8.

saddharmacakram°, 394, 28.

samdarṇaya, 458, 29.

sapādajamghāḥ, 626, 9.

samantadrṣṭe, 520, 14.

samucchr̥totuṅga°, 599, 6.

samutpatatungā°, 606, 22

samprāptamātrasya, 603, 20.

sambuddhacittakuṇḍalaḥ, 396,
23.

samyaggatā ye, 399, 3.

saraḥ prasannam, 613, 6.

sarvajativihīno, 623, 10.

sarvajātau, 652. 27.

sarvajātīlo hi, 385, 20.

sarvajanasantāna°, 96, 11. 125,

6. (cf. apy evātīkramed).

sarvatra kāṇā, 652, 29.

sarvalokasya yā, 394, 25.

sarvābhībhūr me, 227, 8.

sarve kshayāntā, 27, 29. 100,
18. 486, 20.

sarve yājñaiā, 624, 3.

saṇṇirshakāḥ, 626, 24.

sahāsthicarmāḥ, 653, 1.

sahāsthimāmsam, 629, 21.

sādhikam yojanaṇatam, 44, 14.

sāmagrajam, 412, 11.

sāmpratam svāgato, 181, 7.

sīmha iva yas tu, 363, 25.

sīmhavyāghragajāṇva°, 45, 27.

sukātam çobhanam, 298, 17.	svagarbhasamdhārana°, 590,
481, 20 (var.).	8.
sucaritavimukhānām, 384, 12	svajanamehaniḥsaṅgo, 426,
suciramapi hi na, 513, 3.	16.
sutasya me, 406, 1.	svapuāntare, 414, 22.
sutām imām paçyati, 519, 20.	svaprāṇasamdhāha°, 592, 24.
surakarika°, 599, 13.	svargasya dharmalopo, 407,
surāpānam, 624, 13.	22.
suvarṇacauryaṃ, 624, 10.	svāgalos ham abhuvam, 181,
suvarṇavarṇo, 72, 13.	5.
suvarṇasaharanam, 624, 12.	svātyām pure, 648, 2.
susvāgatsiṃ, 600, 5.	
sūryacandramasan, 652, 20.	haste ca, 647, 27.
sūryaprabhām, 366, 1.	hastyaçvaratha°, 447, 16.
stūpair vicitrair, 388, 2.	hitvā kauçeyakarpāsū°, 559,
striyo nrttam, 421, 26.	10.
sthitvāpi yenaiva, 602, 10.	himendrarāje, 406, 8.
sparçasamgamanam, 449, 20.	hutavahahata°, 596, 28.
smarasi turaga, 512, 13.	he tvam kuraṅgi, 454, 5.

Notes and Queries¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasankami, upasāṅkamitvā Bhagavato avidūre tikkhattum akkulopakkalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ piśācañ ca bakkulañ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikaṃ. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foh fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf *Jat* III p 147)

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jaina sūta*, "Uvāsaga-dāso" (ed. Hoernle, 1. pp. 65-69) —

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the *Ajuna* tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnam nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhaṇāme manussānam cittikatatṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ balim paticehati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.' So pana yakkho ānubhāvasampanno kakkhalo pharusō tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āvitam karonti kālana kalam balim upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkham dametukāmo sāyanhasamaye eko adutiyo pattacivaram ādāya Ajakalāpakassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatṭhāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṇaṃ na karotī, tasmā tumhe evaṃ jānātha, mayham pana tassa ca anārocanaṃ ayuttan' ti 'tāvad eva yakkhasamāgamaṃ gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantaṃ atthamsu. Satthā tāsam kālayuttaṃ dhammim katham kathesi. Tena vuttaṃ Pāvāyam viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamaṃ gacchantā, attano gamane asampajjamāne, 'kinnu kho kāranan' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantaṃ vanditvā, 'bhante mayam yakkha-samāgamaṃ gamissāmā ti' (MS. gamissāmi ti) āpucchitvā padaakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tutthi pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamitvā Bhagavantaṃ payirupāsatu dhammañ ca suṇāhiti.' So tesam katham sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisin-nabhāvaṃ kathentiti kodhābhūbhūto hūtvā—'ajja mayham tena samaṇena saddhim saṅgāmo bhavissatiti' cintetvā yakkhasannipātato utthahitva dakkhiṇam pādaṃ ukkhipitvā satthiyojanamattaṃ kutam [read akkamitam ?] dvidhā ahosi. Sesam ettha yaṃ vattabbam Ālavakasutta-vannaṇāyaṃ āgata[na]yen' eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadisso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattum nikkhamanaṃ pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samaṇam palāpessāmi' Vāta-maṇḍalādikaṇa vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattaṃ pi kātum asakkonto nānāvidhapaharana-hattho ataviya bhayāna-karūpe bhūtagaṇe nimminivā tehi saddhim Bhagavantaṃ upasaṅkamitvā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattaṃ pi nisinnatthānato cālanam kātum nāsakkhi. Kevalam pana 'ayam samaṇo maṃ anāpucchā mayham bhavanaṃ pavisitvā nisidatiti' kodhavasena pajjaliti. Ath'assa Bhagavā, cittuppatti[m] ṇatvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍatāro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnākaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttam tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinnō hotiti Tattha rattandhakāratimisayan ti rattiyaṃ andhakaranatamasi, cakkhuviññānupattivirahite bahalandhakāre ti attho. Caturāṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakam udaka-bindum pāteti.

Atha yakkho 'imīnā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gantvā akkulo ti ādinā vā bhīsaṇaṃ akāsi. Tena vuttam atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrasaṃ, chambhītattan ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsan ti lomānaṃ pahaṭṭha-bhāvaṃ. Tihi padehi bhayuppattim eva dasseti. Upasaṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasaṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saccam akāsi. Tam pan' esa aṇḍobhavane khematthāne thirabhūmiyaṃ thitassa na kiñci kātum sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā pālāpetum sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmīti māññati, tattha thitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattum akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukarānasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpathavi(m) parivattanto viya ca, mahatā ussāhena asāni-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādam, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ atthahāsāvaṃ, asurānaṃ appotana-ghosaṃ, indassa devarañño vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vutthāna-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentam viya mahantam pati-bhayanigghosaṃ avyattakkharam tikkhattum attano yakkhita-gajjitam gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmiti.' Yassam nicchāranena pabbatā-patikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi sankampi sampavedhi, bhummadevatā ādāṃ katvā yebhuyyena devatānaṃ pi ahuḍ eva bhayaṃ chambhitattam lomahamsam pakeva manussānaṃ aññesaṇ ca apada-dvipadacatuppadānaṃ mahāpathaviyā udriyana-kālo viya mahatā vibhimsakā ahoṣi, sakakalsmim Jambudīpatale mahantam kolāhalaṃ udapādi. Bhagavā pana tam saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapatham agamāsi, tam tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissam nigghosa-nicchāranāyaṃ akkula-pakkula-paka-ṇaṃ atthitū katvā akkula-pakkulikaṃ akāsi ti saṅgaham aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganam ti yasmā ekavāraṃ jātako patham uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattam katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolankolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasihavyagghādayo dutiyena andaja-āsivisa-kaṇha-sap-pādayo vuccati, tasmā sihādiko viya, āsivisādiko viya ca, ahan te jivitahārako imaṃ attham yakkho padaṇ ca yena dassetiti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetum khetum vināsetum ulati pavattatiti akkhulo, bhakkhitum ulatiti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phālumaṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ‘haṃ na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvi” (Sutta N. III. 11. 16).

Aghāvi (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmiṃ pana rukke ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *an-kayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taḷetvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇgāra*, a fire brand; *aṇgārī*, a portable fire-place *Aṇgāraka*, the planet Mars (see Sum. p. 95).

AṆGINĪ.

Aṇginī = aṇga-latṭhi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṇga-latṭhi = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa paṇiyena ca vidhūpanena ca upatitṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly'

ACCHUPETI

"Atha kho so bhikkhu aggaḷam acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv VIII. 14. 1, p. 290). For the passive *acchupiyati* see Cullav. V 9 2.

Acchupati (ā+chup, not in Saṅskrit), 'to insert, fit in.'

AJAKARA.

"Tesam ajakaram medam accahāsi bahutāso" (Jāt. III. p 484)

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp 303, 406).

AJJHA.

"Ajjhāgare," in one's own house (Anguttara III. 31). Sk. *ātmya*, through the forms *admya*, *adhya*?

AJJHAPPATTO.

"Atha nam so sakuno ajjhappatto... ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakam pahāya
bahupphalam kānanam āvaseyya
evam p'ham appadasse pahāya
mahodadhim hamsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaṅgamo kakkatam ajjhappatto" (Jāt. III. p. 296)

Ajjhappatta (adhy-ā prāp, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha nam tattha gocaram gaṇhantam disvā sakunagghī sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitapo ajjhappatto bhañji lohitaṃ tapam" (Ibid. p. 450)

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil p 225-6).

It is contracted to ajjhena in the phrase ajjhena-kujja (Suttaⁿ. II 2. 4) = niratthakānatthajanakagantha-pariyāpunana (Com)

Prof Fausboll explains the compound as ‘worthless reading,’ but as kujja = Sk kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text’

Ajjhayana = Sk. adhyayana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū” (Thera G. v. 1171, p. 105)

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgu” (Jāt. I. p. 3, Aṅguttara III 58, 1, p. 168)

(2) “Punadvase rājā supinajjhāyake pucchī” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-ariṭṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I p. 342; Mahāv. II 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI

“Ajjhārūhati dummedho” (Samyutta XI. 1 5).

Ajjhārūhā rukkhā (Jāt III. p. 399, l. 14)

Ajjhārūhati (Sk. adhy-ā-rūh), ‘to increase, grow’

Ajjhārūḥa = Sk. adhyārūḥa

AJJHUPAGACCHATI

“Dhanaṃ tūṇiṃ ca nikkhippa saṅṅānaṃ ajjhupāgami” (Jāt. II. p. 403).

Saṅṅaṃ ajjha° = pabbajjam upagato; pp ajjhupagata (Mil p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI

"Yam so attano orase piye putte. . . disvā ajjhu-
pekkhi" (Mil p 275) See Aṅguttara III. 27; p. 126-7;
III. 100. 13; Sum. p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from
root iksh), 'to be indifferent, to disregard'

AJJHUPAHARATI

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt II. p 293).

Ajjhupaharati = ajjho harati, 'to eat' (adhy-
upa-hri not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamam ajjhupeto" (Dāth.
IV. v. 5; see Jāt IV. p 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived
at, attained.' See AJJHUPAGACCHATI.

AJJHETI.

"Na so socati, nājjheti" (Sutta N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhiijhāti (abhiij,
hāyati), 'to long for,' 'covet' (see Dāth. III. v. 81).

AJJHOGĀHETI.

"Yadā āham bahārāññe suññe vivinakānane

ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā"
(sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300;
Jāt. I. p. 7; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter.'

AJJHOPANNA.

"So taṃ pindapātaṃ gathito mucchito ajjhopanno . . . paribhuñjati" (Aṅguttara III. 121; see ibid II. 5. 7; Udāna VII. 3. 4; Sum p. 59)

Ajjhopanna, 'attached to,' 'cleaving to,' from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA

"Sabbe bālaputhujjanā kho . . . ajjhaddika-bāhire āyatane abhinandanti abhivadanti^{*} ajjhosaṃya tiṭṭhanti" (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosaṃya, see Aṅguttara II. iv. 6, p. 66.

Ajjhosaṃya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

"Udakaṃ aṇcati" (Jāt. I., Com. p. 416); aṇcati = udaṇcati, 'to draw up' (water out of a well). See Udaṇcanī. Cf. "aṇcāmi naṃ na muñcāmi asmā sokapariddavā" (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is 'a collyrium for darkening the eye-lashes,' but it has also the sense of 'ointment' (for the eye).

"Añjanān ti dve vā tiṇi vā paṭalāni (cataracts in the eye) nīharaṇasamattham khārañjanam" (caustic ointment) (Sum. p. 98).

Añjani, 'box for ointment' (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75

AṬṬAKA.

"Aṭṭakam katvā" Jāt. III. p. 322), 'a kind of platform on a tree for a sportsman' (Jāt. I. p. 173). Cf. Sk. aṭṭa, 'a watch-tower' (Sum. p. 209).

AṬṬIYATI.

"Te sakena kāyena aṭṭiyanti harāyanti jigucchanti"

^{*} Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *addiyati* (Therī G. Com. p. 204) and *addito* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṣrāvakā ye 'nena pūṭikāyen ārdīyamānā jehriyānte vijugupsamānāḥ cāstram apy adhārayanti” (Dīpyāvadāna, p. 39, l. 7).

AḶA.

In the Pāli Text Society's Journal for 1884 *aḷa* was pointed out as meaning ‘the *claw* of a crab’ (see Samyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

AṆḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260). Aṇḍaka, ‘harsh,’ a blunder for *caṇḍaka*?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggatā = ‘immense superiority’—“Buddho *ati-aggatāya anupamo*” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado *ati-jaccatāya piḷāya samugghāta*ko rogānaṃ antakaro” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo *ati-ppabhatāya timiraṃ ghāṭeti*” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru *ati-bhārikatāya acalo*” (Mil. p. 278). Cf. *atibhāritā* (Sum. p. 202).

Ati-vittharatā = great diffusiveness—“Ākāso *ati-vittharatā ananto*” (Mil. p. 278).

ATINETI.

“Udakam atinetabbam” (Cullav. VII. 1. 2, p. 180).
Atineti (ati-nī not in Sanskrit), ‘to lead over,’
‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha paṇassa atipāto paṇātipāto” (Sum. p. 69).
Atipāta (Sk. atipāta), ‘destruction.’
“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).
Atipātī (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadantī suddhim” (Sutta N. IV. 18. 14).
Atiseti (Sk. atiṣī), ‘to excel,’ ‘surpass.’

ATIHARĀPETI.

“Dhañṇam atiharāpeyyāsi” (Mil. pp. 66, 81).
See Cullav. VII. 1. 2, p. 181.
Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Āṅguttara III. 92. 3, p. 242).
Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitaṃ atthañ ca ñatvāna tathā
karoti
atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).
Cf. dosantaro = patiṭṭhitadoso (Āṅguttara II. 3. 3,
p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammattho” (Thera G. vv. 740, 746,
p. 78). Cf. “vacanam atthavantam”; “vācā at-
thavati” (Mil. p. 172).
Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausboll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthīpañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

“Tad atthikatvāna nisamma dhīro” (Sutta N. II. 8. 2). See Udāna VIII. 1–4; Samyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

ADEJJHA.

“Dhanuṃ adejjhaṃ hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejja (= Sk. adhi-ḥyā), ‘strung.’

ADEJJHA=ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

ADHIKARAṆĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karaṇī.

ADHIPA.

“Narādhipa” (Dāṭh. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

ADHIPATI.

In “cando ulārājadhipati” (Mil. p. 388) ought we not to read ulu-rājadhipati?

ADHIKUTṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhikuṭṭanā
(Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6,
p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root
kutt, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dāruciṇiyaṃ gāvī taruṇa
vacchā adhipātetvā jīvītā voropesi” (Udāna I. 10,
p. 8.)

We do not find adhipāt in the Sanskrit dictionaries
in the sense of abhipāt, ‘to assail,’ ‘attack.’ The
variant lection (Burmese) avibādhitvā points to
adhibād, but the reading in the text is quite right ;
cf. “pāsaṇ ca ty-ahaṃ adhipātayissaṃ” (Jāt. IV. p. 337).
See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025,
we find “muddhādhipātā” (= muddhāpāta, in v. 987),
‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhi-
pātana (= pātā), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā
tesu telappadīpesu āpāta-paripātāṃ anayaṃ āpajjante.”
. . . Patanti pajjotāṃ iv’ ādhipātā” (Udāna VI. 9,
p. 72).

Adhipātaka (v. l. atipātāka) = salabha, ‘moth.’

In Sutta Nipāta (IV. 16, 10) we have the following refer-
ence to adhipāta :—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsā dhipātānaṃ sirimsapānaṃ
manussaphassānaṃ catuppadānaṃ.”

Upon the above the Commentary has this note of
explanation :—

¹ For paṭaha-pātākā (in the Com.) read paṭaṅga-pātākā.

"Damsādlipātānanāti puṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hī tato adhipatitva^{*} khādanti (?bādhanti), tasmā adhipatāti vuccanti" (Translation, p. 181).

ADHIBHAVATI.

"Mā vo kodho ajjhabhavi" (Samyutta, XI. 3, 5; see Jāt. II. p. 386). In Jāt. II. p. 80, we find ajjhabhavi = ajjhabhavi "vināsaṃ pāpesi"; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), 'to overcome.'

ADHIMUCCHITA.

"Kimī va mīhasallitto saṅkhāre adhimucchito" (Thera G. v. 1175, p. 105). Cf. "gandhesu adhimucchito" (Thera G. v. 732), "ettha loko 'dhimucchito" (Samyutta IV. 2. 7. 7).

"Paṇitaṃ yadi vā lūkaṃ appaṃ vā yadi vā bahuṃ Yāpanatthaṃ ābhūṇimsu agiddhā nādhimucchitā" (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. "adhimucchitā pajā" (Jāt. II. p. 437-8), where adhimucchitā is explained by "kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, 'to have faith, to trust,' is also used with loc.

"Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa" (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; "ten'assa desanāya cittaṃ mādhātum mādhimuccati" (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = 'to set free.'

ADHIVĀSĀKA-JĀTIKĀYA.

"Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

* Cf. "adhipatati vayo khaṇo tath'eva" (Jāt. IV. p. 111).

him kathesim" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

"Viriyam me dhuradhorayham yogakkhemādhivāhanam" (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), 'carrying,' 'bearing.'

ADHISEṬI.

"Andāni . . . *adhisayitāni*" (Suttav. I. p. 3).

"Atha pubbalohitamisse
tattha kiṃ paccati kibbīsakāri
yaññan disaṭṭha *adhiṣeṭi*
tattha kilijjati samphusamāno"

(Sutta N III 10. 15).

See Buddhist Suttas, p. 223.

Adhiṣeṭi (Sk. *adhiṣṭi*) (1) 'to lie on, sit on eggs;' (2) 'live in'

ADHĪYATI.

"Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi samvasanto"

(Saṃyutta IX. 10. 4).

"Rājakumāro . . . vijjāma *adhīyati*" (Mil. p. 164).

Cf. "*adhiyyati*," Suttav. II. p. 204; *adhicca* = *adhīyitvā* (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhiyati (Sk. *adhi*) 'to study,' 'learn,' 'acquire.'

ANĀYĀSA.

"Upasanto anāyāso vipasannamanāvilo
kalyāṇasīlo medhāvi dukkhass' antakaro siyā"

(Thera G. v. 1008, p. 91).

Anāyāsa, 'peaceful,' from *āyāsa*, 'effort,' 'trouble.'

ANĪKATṬHA.

"Dovārika-anikatṭha . . . rājupajivine jame disvā evaṃ
cittam uppajjeyya" (Mil. p. 234).

Anīkaṭṭha (Sk. anīka-sṭha), 'a sentinel,' 'royal guard'; cf. anīka, 'army,' 'array.'

ANITTHURĪ

"Aniṭṭhuraṇaṇugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A-niṭṭhūrī (Sk a-nishṭūrīn), 'not harsh.'

ANĪTIHĪ.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ anītihaṃ adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See ibid., V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

Anītiha, 'without traditional instruction'; Sk. itihā, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idāṇ' eva mama anukaronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see Aṅguttara III. 70. 14). "Asanto nānukubbanti [satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. anu-kṛi) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuṇjaro ce anukkame
Sāṅgāme me mataṃ seyyo yaṇ' ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See Saṃyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

Anukkamati (Sk. anukram), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayaṃ Assakārājena deso vicarito mayā
anukāmayānukāmena piyena patinā saha"
(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmaya-mānāya (Com.); anukāmena = anukāmānena (Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Saṭṭhā samparāyiken' ev' atthena anugaṇhāti dīṭṭhadhammikenā pi anugaṇhāt' eva” (Jāt. II p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1. Anugaṇhāti (Sk. anu-grah), ‘to protect.’

ANUGĀYATI.

“Ye keci siddhā saccaṃ anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugāyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-g'hrā not in Sanskrit), ‘to smell,’ ‘snuff.’

ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro anugijjhati abalā naṃ baliyanti” (Sutta N. IV. 14. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-gridh), ‘to be greedy after.’

ANUCAṆKAMATI.

“Buddhassa cankamantassa piṭṭhito anucaṇkamim” (Thera G. v. 1044, p. 98).

Anucaṇkamati (anu-can-kram not in Sanskrit), ‘to follow.’

ANUCIṆṆA.

“Teh' ānuciṇṇaṃ isībhi maggaṃ dassana-pattiyā dukkhāss' antakiriyāya tvaṃ Vaddha anubrūhaya” (Therī G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgāmaṇiyyena ca brahmacariyānuciṇṇena evāyaṃ sukhāya edhati” (Thera G. v. 236, p. 30).

Anu^ciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anu^carati' (Sk. anu^carati), 'to follow out,' 'practise.' See Jāt. IV p. 286.

ANUJĪVITA.

“Ditṭhigatam silavatānujīvitam
bhavūpapattiṃ ca vadesi kīdisam”

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvi, 'a follower,' 'dependant' (Jāt. III. p. 485. *Āṅguttara* III 48, p. 152). See Jāt. IV. p. 271.

ANUJUGĀMĪ.

Anuju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

ANUTĀPI.

Anutāpinī (f) in “pacchānutāpinī,” 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, 'repentance,' anutāpin, 'regretting.'

ANUDASSETI.

“Cariyam carato pi tāva Tathāgatassa sadevake loke
setṭhabbhāvo anudassito” (Mil. p. 119).

Anudasseti (caus. of anudṛiṣ, 'to manifest.'

In the following passage anudassati is the future of anudāti, 'to give':—

“So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ
dasa guṇe anudassati” (Mil. p. 276; 375).

ANUDAHATI.

“[Kāmā] ukkopmā anudahanti” (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dah), 'to burn,' 'consume.'

ANUDIṬṬHI.

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā
attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .”

Mil. p. 146). “Anudīṭṭhīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānudiṭṭhi” Dīgha I. 1. 29; Sum. p. 103.

Attānudiṭṭhi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anudīpayitva” (Mil. p. 227, U. 19, 83).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

ANUDDHAMSETI

“Anuddhamsēyyā ‘ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamśana (Par. VIII. 15).

Anuddhamseti (anu-dhvaṃs not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānunaṃ e dhiro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

ANUNETI.

“Sakaṃ hi diṭṭhiṃ katham accayeyya
chandānuniṭo ruciyaṃ nivīṭṭho”

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), ‘induced, led.’

The passive Anunāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

“Khattiyo . . . anupakuṭṭho jātivādena” (Suttav. II. p. 160)

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvādāna, p. 620).

Anupakkuṭṭha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja* nisīdanti" (Cullav VIII 4. 2, p. 213; see Suttav. II. p. 48; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for)' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"

(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *an-pa-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigam ma cetasā" (Samyutta III. 1. 9) See Jāt. IV. p. 267.

Anuparigacchati (Sk. *an-pa-ri-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatīraṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādīhi anugatattā punappunam jātimaraṇam
eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*an-pa-ri-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keei ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhavē kāyaṃ anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), ‘to stand by, countenance.’

ANUPAVAJJA.

“Kin-nu kho me imehi tihi thānehi anupavajja ssa divaso vītivattatī” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVITṬHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthīti me hadaye anupavitṭhaṃ, na cāhaṃ sakkomi vātaṃ upadas sayitun ti” (Mil. p. 270).

Anupavitṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anupavitṭha: “Puna ca paraṃ mahārāja rukkhō upagatānaṃ - anupavitṭhānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anupavitṭhānaṃ janānaṃ = to persons coming under (for shelter).

Anupavitṭhatā occurs in Mil. p. 257: “Saṅghasa-mayam anupavitṭhatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallam”
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupāti” (Jāt. III. p. 528). “Khāṇānupāti ti pamādakkaṇe anupātana-sīlo.” (Com.)

Anupāti (Sk. anu-pātin), ‘following,’ khaṇānupāti = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇāti”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāti (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇi”=anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññaṃaññaṃ anusāreyya anupeseyya”
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānuppavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 348).

Cf. “cakkānuvattako therō” (Thera G. v. 1014, p. 91).

ANUPHARAṆA.

“Satayojan ānupharaṇaccivega” (Mil. p. 148).

Anupharaṇa (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati atthā tassa pavaḍḍhanti ye honti abhipatthitā” (Jāt. III. p. 387).

Anubujjhati (pass. of anubuddh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato” (Mil. p. 90). Anumajjiyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena” (Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anumṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmim talāke udakūpari mahāmegho aparāparam anuppabandhanto abhivasseyya, api nu kho . . . tasmim talāke parikkhayam pariyādānam gaccheyyāti—Na hi bhante ti—kena kārāṇena mahārājāti—Meghassa bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kalīro susu vaddhitaggo dunnīkhamo hoti pasākhajāto,

evaṃ ahaṃ bhariyāyānītāya; anumaññaṃ mam pabbayito mhi dānīti”² (Thera G. v. 72, p. 11).

² “As a young palm which, with its full-grown top, has become

Anumaññati (Sk. anu-man), 'to excuse.'

For dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo. Cf. Jāt. IV. p. 449, where dunnikkhayo = dunnikkaddhiyo.

"Daḥhasmi mūle visate virūḥe
dunnikkhayo veḷu pasākhajāto."

ANUYĀYATI.

"Cakkavattī divase divase samuddapariyantam mahā-pāṭhaviṃ anuyāyati" (Mil. p. 391).

Anuyāyati (Sk. anuyā), 'to go through' (Sutta N.).

ANUYOGA.

"Anuyogaṃ dammi," 'I give an application' (Mil. p. 348).

ANULIMPATI.

"Besajjena anulimpati" (Mil. p. 112, 252). Anulimpana (Ibid. pp. 353, 394).

Anulimpati (Sk. anu-lip), 'to anoint,' 'besmear.'

ANULEPA.

"Bhesajjapāṇānulepa" (Mil. p. 152).

Anulepa (Sk. anulepa), 'anointing.'

ANURATTA.

"Idha mahārāja rañño cattāro mahāmattā bhaveyyum, anurattā laddhayasā vissāsikā" (Mil. p. 146).

Anuratta (pp. of anu-rañj), 'attached, faithful.'

ANURAVATI, ANURAVANĀ see ANUSANDHATI.

ANUVATTANA, ANUVATTI.

"Tividhassa sucaritadhammassa vattanam" (Jāt. I. p. 367).

Anuvattana (Sk. anuvart 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vas ānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Ānuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti ānuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tīṇ’ imāni bhante gandhajātāni yesaṃ ānuvātamaṃ yeva gandho gacchati no paṭivātamaṃ” (Aṅguttara III. 79).

Ānuvāte, ‘in the direction of the wind’ (Jāt. II. p. 388).

“Ānujānāmi bhikkhave ānuvātamaṃ paribhaṇḍamaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage ānuvātamaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol ii p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti ānuvāsaniyaṃ ānuvāseti” (Mil. p. 169). Ānuvāsita (Ibid. p. 214); ānuvāsana (Ibid. p. 353).

Ānuvāseti caus. of ānuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. ānuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena taṇ ca ānuvidhīyantu” (Thera G. v. 875 p. 81).

Ānuvidhīyati = anusikkhati, ānuvattati (Sk. ānuvi-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇaṃ pakatīṃ hitvā tass’eva ānuvidhīyati ti (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGANETI.

“Na nūnāyaṃ paramhitānukampino rahagato ānaviganeti sāsanaṃ” (Thera G. v. 109, p. 16).

In the above passage ānaviganeti (not in Sanskrit) seems to have the meaning of viganeti, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭṭinisaṃja || yoniso anuvicintaya”
(Saṃyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭṭam,
anuvijjitaṃ vattatīti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISAṬA.

Anuvisaṭa = patthata, paññāta; “Sabbā disā anuvisaṭo ‘ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

“Ciraṇuvuttho pi karoti pāpam,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggaṃ anusañcarante manusse gahetvā khādati” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑATI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaññātum” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā)?

ANUSAÑÑAYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṇ-dhyāyati, ‘to investigate.’

ANUSATTHI.

“Tathāgato . . . a n u s a t t h i m deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyā n u s a t t h i” (*Ibid.* p. 347).

In the above passages a n u s a t t h i has the same sense as a n u s i t t h i (cf. Suttav. I. p. 342, and see note on *Abhisattha*).

ANUSĀSANĪ

“Anusāsani-pātiḥāriya” (*Āṅguttara* III. 60. 6; *Cullav.* VII. 4; see *Jāt.* III. p. 323, and cf. *anusāsaniya*, Dh. 145; *anusāsiyati*, Mil. p. 186).

ANUSANDAHATI

“Yathā kamsathālaṃ^{*} ākoṭitaṃ pacchā anuravati a n u s a n d a h a t i, yathā . . . ākoṭanā evaṃ vitakko daṭṭhabbo, yathā anuravaṇā evaṃ vicāro daṭṭhabbo” (Mil. p. 63).

“Anuravati a n u s a n d a h a t i,” a sound follows, *or* is connected (therewith). Cf. Sk. a n u - s a n - d h ā, and Pali a n u - s a n d h i, a n u - s a n d h i k a.

ANUSIKKHATI.

“Ye pi tassa a n u s i k k h a n t i t e pi kāyassa bhedā . . . nirayaṃ upajjanti” (Mil. p. 61; see *Sutta* N. II. 7. 11; *Jāt.* III. p. 315; *Thera.G.* v. 963, p. 88; *Samyutta* II. 2. 2, p. 53). A n u s i k k h ā p e t i (Mil. p. 352).

A n u s i k k h a t i (Sk. a n u - ṣ i k ṣ h a y a t i, desid. caus. of a n u - ṣ a k), ‘to imitate,’ follow (with gen. or acc. and gen.).

ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam a n u s i b b a n t ā n i k h a n t ā” (*Suttav.* I. p. 336).

A n u s i b b a t i (Sk. a n u - s i v), ‘to interweave.’

* In the above passage k a m s a t h ā l a means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt.* III. p. 224, where k a m s a t h ā l a signifies ‘a metal dish’ (of gold or silver), as opposed to *matthikathāla*, ‘an earthenware dish.’ But ought we not to read k a m s a t ā l a m?

ANUSETI.

“Digharattānusayitam [gandham]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Digharattam an us a y i t a m ditthigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausboll).

An u s e t i (Sk. an u - ṣ i, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na digharattam anuseti” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato an u s s a v o t i” (Jāt. II. p. 396; ibid. p. 480; IV. p. 441)

An u s s a v a, ‘report,’ ‘tradition.’ Cf. an u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has an u p a, ‘watery,’ but not an ū p a. Cf. Sk. an ū p a, ‘watery.’ “A n ū p a k h e t t a,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā an u p a - b h ū m i y o” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekamsikatāya mantitam guyham vivarati na dhāreti” (Mil. p. 93).

An - e k a ṁ s i k a - t ā from the adj. e k a ṁ s i k a, ‘certain.’

ANOVASSAKA.

“Sā taṃ disvā sāmī me an o v a s s a k a ṃ t h ā n a m j ā n ā h i t i ā h a” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

An - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 83).

“Bodhisatto pi papātān usāren a pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān usārī see Thera G. v. 1141, p. 108; anusāreti (caus. of anu-srī) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

ANTAVĀ.

“Antavā ca an-antavā ca loko ti” (Mil. p. 145).

Antavā (Sk. antavant) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] saṃyutto lokena, antobhaviko lokasim, lokasādhāraṇo” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. antarbhava, ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgataṃ sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. anvā-gata), ‘following.’

ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā

idam eva saṃcan ti vivādiyanti

sabbe va te nindam anvānayan ti”

(Sutta N. IV. 13. 1).

“Anvāneti (Sk. anv-ā-nī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi setṭhā kusalā vadanti

nakkhattarājā-r-iva tārakānam,

sīlam siriṇ cāpi sataṇ ca dhammam

anvāyikā paññavato bhavanti”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the metre, for anvayika.

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike anvāvisi” (Mil. p. 156).

Anvāviṭṭha (Samyutta IV. 2, 8) Cf. Sk. anvāviṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV 2. 4, p. 114.

APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

APAKAḌḌHĀPETI.

“Sakkhara-kāṭhalakam apakaḍḍhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415–6).

Apakaḍḍhāpeti caus. of apakaḍḍhati, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. apa-kṛṇṭati), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaḍḍeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com, p. 213, adopts the reading apa-kiritūna.

APAKASSATI

“Sabbe samaggā hutvāna | abhinibbijayātha nam
kāraṇaḍaṃ niddhamatha | kasambhūṃ apakas-
satha.” (Sutta N. II 6, 8)

Apakassati = apakaḍḍhati (Sk. apa-kṛish), ‘to remove, put away.’

APANĠĪ.

“Tayā maṃ h’asitāpaṇḍi mihitāni bhaṇitāni ca
kisaṃ paṇḍuṃ karissanti, sā va sākha Parantapan tī”
(Jāt. III. 419).

A pa ñ g ī, 'black-eyed,' from Sk. a p ā ñ ga, the corner of the eye, and a si ta, black.

For a va ñ ga = a pa ñ ga see Cullavagga X 10 4.

APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito a pa ci to" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A pa ci ta (Sk. a pa - ci ta), 'honoured.'

"Dvādas' ime . . . a pa ci ti m na karonti;" "Atha papāṭikāya pi a pa ci ti kātābbā" (Mil. p. 180).

"Dhamme a pa ci ti" (Thera G. v. 589, p. 61);

"a pa ci ti m karoti" (Mil. p. 284).

a pa ci ti (Sk. a pa ci ti), 'expiation,' 'reverence.'

APACINATI.

"A pa ci ne th' eva kāmāni" (Jāt. IV. p. 175).

A pa ci na ti = viddhamseti (Sk. a pa - ci, 'to diminish').

APANAMATI.

Childers has a pa n ā me ti, but not a pa na ma ti, 'to depart.' Cf. "Sutvāna nāgassa a pa na mi san ti i to" (Sutta N. v 13, 1).

APANUDETI.

"Tato a hi te a pa nu de ti, hi te upa ga ṇ hā ti" (Mil. p. 38)

A pa nu de ti (Sk. a pa - nu d), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā so si k ā a pa m ā ri k ā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, sv. a pa m ā ra

APALEPA.

"So' p a le pa - pa ti to ja r ga ro" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off

A pa le pa (= le pa, pa le pa) stands probably for a va pa, 'plaster.'

APALOKĪ, APALOKETI.

"Puna ca param . . . hatthī sabbakāyen' eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarenā sabbakāyena apalokinā bhavetabbam" (Mil. p. 398).

Apalokī, 'cautious.' Apaloketi (apa-lok not in Sanskrit), 'to look straight ahead,' 'to be cautious.'

Childers gives apaloketi in the sense of 'to give notice of, to obtain consent or permission.' See Suttav. I. p. 10.

Apalokana-kamma, 'the proposal of a resolution' Cullav. IV. 14. 3).

APAVAGGA.

"Tuvam pi tasmim jītapañcamāre
devātideve varadhammarāje
saggā pavagga dhigamāya khippam
cittam pasādehi narādhirāja"

(Dāṭh. III. 75.)

Apavagga (Sk. apa-varga). 'final beatitude, nirvāna.'

APAVYŪHĀPETI.

"Paṃsum apavyūhāpesi" (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, 'right,' 'contrary,' but without reference to any text.

"Kv'āyam kuṭṭhī vicarati ti niṭṭhubhivā abyāmato karitvā pakkāmi" (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, 'to go on the right side.'

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

*This is the reading of A, the Burmese MS.; B has apa-bhyāmāto; D, abhyāmāto; Com. apasabyāmāto.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā=apasavyaṃ katvā=avyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apādakehi me mettaṃ, mettaṃ dipādakehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apādaka (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyīnī” Thera G. v. 1041-3; Mil. p. 72).

Apāyīnī, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

“Hiri tassa apālambo || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathim brumi || sammādiṭṭhi purejayaṃ”
(Samyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32.2, p. 134.

APITHIYATI.

“Navena sukha dukkhena porāṇaṃ apithiyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithiyati (Sk. *api-dhā*)=*paṭicchādiyati*.

See *pithiyati* (Thera G. v. 872, p. 81, and Dhammapada, v. 178). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So 'ham akaṅkho *apiho anupayo*” (Samyutta VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sprīha*); *apihālu* (Sk. *a-sprīhālu*), ‘free from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsim sāsanasmiṃ *apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavana akkhantiyā *vebhassiyā dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakṣa-tā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññatiṃ gacchati* = *attham gacchati*, ‘to disappear.’

“Niruddhā sā acci *appaññattiṃ gatā ti*” (Mil. p. 78). Cf. “*apaṇṇattika-bhāvaṃ agamāsi*=*abbhattham agamāsi*. (Jāt. I. p. 478; see Sum. p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Samyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. *nirabbuda* Suttav. I. p. 70; Samyutta VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpuppaphavasamānā gaganā v’ abbhachāditā
nānādiḥḥaṇḍākiṇṇā te selā ramayanti maṃ”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni abbhātītāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541) In Mahāv. p. 40, l. 4 from bottom, read abbhātitaṃ.

Abbhātita = atikkanta (Sk. abhy-atīta)

ABBHANUMODATI.

Childers has the noun abbhanumodana, but not the verb. See Mil. p. 29, “thero abbhanumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
abbhāgatān’ āsanakaṃ adāsīm”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Samyutta I. 7. 6.) Cf.

“ti-lakkhaṇ abbhāhataṃ dhamma kathāṃ sotakāmo” (Sum. p. 147). Cf. :—

satti-satta-samabbhāhato (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

ABBHUKKIRATI.

“So cakkaratanam abbhukkirivā saddhim parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II. p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“Abbhujjalanan ti mantena mukhato aggi-jālā-niharaṇaṃ” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-sum” (Therī G. v. 402, p. 163).

“Paṣannacitto giram abbhudīrayi” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna 64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abhuddhanati? (abhy-ud-dhun), ‘to shake, rattle’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā yammatalā nagā isibhi sevitā
abbhunnādītā sikkhiṃ te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnādita pp of abhy-ud-nad (not in Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturāṅginim senam sannayhitvā rājānam Passenadi-kosalam abbhuyyāsi yena Kāsī” (Saṃyutta III 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against’

ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā haṃ āsanassa samantato abbhokirissam pattehi pasannā sakehi pāṇihi” (Vimāna 5, 9, p 4; 35, 11, p. 34).

“Naṭānam abbhokiraṇam” (Sum. p 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sītibhāvābhikaṅkhinī,” desiring the extinction of lust (Therī G v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428) See Jāt. IV. 241.

Abhikaṅkhati (Sk abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam||aratī nābhikīrati” (Saṃyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk abhi-kṛī), ‘to overpower.’

“Dīpaṇ ca kātumicchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
Katvā tahiṃ dātum abhikkhipitvā”

(Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
Abhigajjaṃ eti patisūvam iccham”

(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj); ‘to roar.’

In the following passage abhigajjanti (applied to
trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
ing:—

“... Giribbaje citra-chadā vihaṅgamā

Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinam” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhunā sucitta-patta-cchadanā
vihaṅgamā

Sumaṅju-ghosa-tthanitā bhiggino te taṃ ramissanti
vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gṛidh not in Sanskrit), ‘to
crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālana
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V. 4. 4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāl. Cf. abhijappā quoted in Nettipakarana (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggim abhijjalantaṃ
Vassena nibbāpayi vārido ‘va’”

(Dāṭh. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tānaṃ upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIṢATI.

“Uccāvatceḥ’ upāyehi paresaṃ abhijigisāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root hṛi.
Cf. jigimsaṃ (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigimsati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

ABHITAKKETI.

“Yam dhammikaṃ naravaram abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghamam abhitatta” (Jāt. II. p. 223; Sutta N. v. 1. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggitto nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada. p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍaññaṣṣa apareṇa Maṅgalo nāma nāyako
tamaṃ loke nihantvāna dhammakkam abhidhārayīti”

(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhiṃ caturāṅgikena
abhidhāvantaṃ¹ atibhimsanena
ajeyyasattham paramiddhippattam
damesi yo Ālavakam pi yakkham”

(Dāth. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || nā
cābhinatam na cāpanatam na ca sa-saṅkhāra-nig-
gayha cāritavatam” (Samyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very
youthful (Therī G. Com. p. 201) = abhi-yobbana
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 148;
Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
tam dantadhātum abhinikkhipimsu”
(Dāth. III. 12; cf. abhi-kkhipitvā, Dāth. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw
down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . abhiniggaṇhānā . . . chupanam.”

¹ The text has abhiddasvantam.

² See Com. to Therā G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gahetvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Samyutta IV. 3. 4).

ABHINIPPĪLANĀ.

“Abhinippīlanā nāma kenaci saha nippīlaṇa” (Suttav. I. p. 121).

Abhinippīlanā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBĪJJATI.

“Evam etaṃ avekkhanti rattindivam atanditā
tato sakāya paññāya abhinibbījja dakkhiṣaṃ”
(Therī G. v 82, p. 132).

Abhinibbījate = nibbījati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbījjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggā hutvāna abhinibbījjayātha
nam.”

ABHINIBBĪJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataraṃ
... aṇḍakosaṃ padāletvā sotthinā abhinibbījjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbījjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tīhi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pīt. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHAṬA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan-
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit).
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"
(Thera G v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-nī), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaṇṇāyo || sakkāyasmim patitṭhitā
tē cāpi duggatā sattā || devakaṇṇābhipattikā"
(Samyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsavaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante uccum pīlayanti, tesam uccum pīlayamānam ye tattha yanta-mukhagatā kimayo te pīlyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhi-pīlayati, ye tattha micchā paṭipannā te kimi viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīd-ayati), 'to crush, squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadattham bhojanam bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 288; see Dāth. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puṇṇāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛī not in Sanskrit), 'to cover over.'

ABHIPPA MODATI.

"Yathā have pāna-r-iva ettha rakkhitā

Dutthā mayi aññaṃ abhippamodati"

(Jāt. III. p. 530).

Abhippamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-saḍ), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi maṇaṃ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-saḍ) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharāṇa), ‘fighting.’

ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanam” (Thera G. v. 613, p. 63).

Abhibhāsaṇa, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimatam” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“Amhākaṃ santakāṇi etāṇi ti abhiyujjhitvā te ‘na tumhākaṃ amhākaṇ’ti āgantvā vinicchayatṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgut-
tara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopoyeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresaṃ hitaṃ abhirādhāyatīti anabhiraddhi, kopassa etaṃ adhivacanāṃ (Sum p. 52).

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II 90=Jāt I p. 18, v. 99).

Abhiravati (Sk. abhi-rū), 'to shout out.'

ABHIROCETI.

"Na dān' āhaṃ tayā saddhiṃ samvāsam abhirocaye"
(Jāt III p 192). See Vimāna 64, 24, p 61; 81, 12, p. 73.

Abhiroceti (caus. of abhiruc), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavihābhinadate¹ sippikābhirutehi ca na me taṃ
phandati cittaṃ" (Thera G. v. 49, p. 8; see v 1103, p 98).

We also find abhiruda (Sk abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ"
(Thera G. vv 1062, 1064, p. 95).

¹ Vihavina = very loud, cf. Sk. vṛihat, loud, high, shrill.

“Mayūra-koñcābhiruḍḍā mhi kānane” (Thera G. v 1118, p 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khane gaganatalam abhilaṅghantam eva paripunṇam candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböh).

Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp 20, 23).

ABHILEKHETI.

“Rājā’tha Kittisirimeghasamavhayo so
Cārittalekham abhilekhaṇi saccasandho”

(Dāth. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanaṃ brūsi kimsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ¹ brūmi, dukkham assa mahabbhaya-
yam” (Sutta N. V. 2. 1-2).

¹ This passage is quoted by Alwis (Inst p. 107), in a passage from the Nettupakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausboll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

ABHIVĀNCANA.

"Te titthiyā naṃ abhivañcānanti
rājādhirājaṃ atha saññāpetvā
jigucchaniye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe"
(Dāṭh. III. 64).

Abhivañcana (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

ABHIVATṬA.

"*Abhivaṭṭe mahāmeghe*" (Mil. p. 176).

"*Himavante pabbate abhivaṭṭaṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati*" (Ibid. p. 197; see pp. 286, 349).

Abhivaṭṭa! pp. of *abhi-vassati* (see Mil. pp. 192, 411).

ABHIVADDHI.

"*Abhivaḍḍhiyā vāyamati*" (Mil. p. 94).

Abhivaḍḍhi (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

ABHIVADATI.

"*Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti ajjhosāya tiṭṭhanti*" (Mil. p. 69).

Abhivadati = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

ABHIVĀYATI.

"*Yathā . . . vāyu supupphita-vanasaṇḍantaram-abhivāyati evaṃ eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam*" (Mil. p. 385).

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi” (Buddhav. X. 5).

Abhivāhēti (caus. of abhi-vah), ‘to remove, ‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto cecca abhivitaritvā vitikkamo.”

Abhivitarati (abhi-vi-tṛī, not in Sanskrit), ‘to go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva abhivisitṭha-ñāṇena paccakkhaṃ katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil. p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ jāyāpatinam atha so abhivedayitṭha”

(Dāth. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena
disāvidisaṃ abhivyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAMVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam
Kūṇapam abhisamvisēyyaṃ gattam sakipagghari-
tam asucipunṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit),
to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpikuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to
scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthi-
kānam manussānam paññāsāya ca rattim gacchati”
(Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhi-
sarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññaṃ iva tath’
eva santam

tass’eva sato avippavasato aññass’eva sarāmi attānaṃ ti”

(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit-
ṭha, āṇatta. The form satṭha = sitṭha is supported
by Jāt. II. p. 299, where satṭha = anusitṭha. (Cf.
anusatthā = anusāsaka, Jāt. IV. p. 178-9). But ab-
hisattha is also explained in the Com. by abhilāpa-
kata; in that case abhisattha, ‘abused,’ would be
derived from ṣaṃs and not from ṣās. See ANUSATTH.

ABHISANDA.

“Ten’eva kammābhisandena iddhi-yaṇam-abhiruḥha patthitaṃ nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāḷi itthi brahātī dhaṅkarūpā satthiṃ ca bhettvā aparāṇi ca satthiṃ ca bāhaṇi ca bhettvā aparāṇi ca bāhuṃ sīsāṇi ca bhettvā dadhi-thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhīno sabba-kāma-duhass’eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārīto” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisanno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSAṆĀ.

“Rathassa ghoso apilandhanāni
khurassa nādī-abhisamsanāya ca
ghoso suvaggu samitassa suyayati
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpaṃ āgato
kapālahattho ’va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpaṃ āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
see Suttav. II. p. 274; Samyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dīghaṃ gacchatu addhānaṃ ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāharitī”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
‘to gain, acquire’ :—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
p. 440.

ABHIHITA.

“Buddha-gāthābhihito ’mhi” (Samyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'abam bhinnapatandharo muni kāsāvattho amamo nirāsayo.” See Jāt IV. p. 372.

“Ghi dāraposī amamo ca subbato” (Sutta N. I. 12, 14).

“Amamo nirāso” (Udāna III. 7, 9).

Amama (Sk. amama) unselfish; cf. Sk. mamatā, selfishness

AMARĀ.

“Yadā ca avijānantā iriyanti amarā viyā” (Thera G. v 276, p. 33).

In the explanation of amarā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“Amarā nāma maccha-jāti, sā ummujjana-nimmujanādivasena udake sandhāvamānā gaheṭṭum na sakkoti” (Sumaṅgala, p. 115).

Amarā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITTHAKA.

“Aritthakam ñānam” (Sum. p. 94).

Aritthaka (Sk a-risṭhaka), ‘perfect.’

What does aritthaka mean in “mahā-aritthako maṇi?” (Saṃyutta IV. 1 2, p. 104).

In the following passage arittha seems to be ‘a kind of spirituous liquor.’ “Amajjam arittham pivati” (Suttav. II. p 110).

AVAKANTATI.

“Evam hi etam udapādi sarīrena vinābhāvo puthuso mam vikantetva khandaso avakantatha” (Jāt. IV. p. 155; Ibid. p. 251).

Avakantati (Sk. ava-kṛit), ‘to cut away.’

AVAKUJJA.

“Puggalo avakuja-pañño” (Puggala III. 7. p. 31).

Here avakuja = nikkujja, ‘inverted, turned down-’

Does it mean ‘very precious’? manimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkuja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "Kalale pattharivāna avakujjo nipajj' ahaṃ" (Buddhav. II 52 = Jāt. I. p 13). For the adv avakujjakam see Buddhav. X. 4 See paṭikujja, Jāt. I. p. 456.

"Tassa ñānavar' uppajji anantaṃ vajirūpamaṃ
tena vicini saṅkhāre ukkujaṃ avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt I p 163)

Avakkhipana (ava-kshipana), 'putting down'

AVAGANDA.

"Na avaganda-kāraṇam bhuñjitabbam Yo anādariyam paticca ekato vā ubbhato vā gāṇḍaṃ katvā bhuñjati āpatti dukkaṭassa" (Suttav. II p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-kāraṇam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gāṇḍaṃ katvā = to puff out the cheeks, may be compared with the phrase phaṇaṃ katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbūṭṭhikā ti avaggaḥo. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaḥa (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvam sūro saṅgām āvacaro"

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt II 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka
dukkatakāri

purisanta kalī avajāta mā bahubhāni 'dha, nerayiko
si."

(Sutta N. III. 10. 8.)

Ava-jāta (Sk. *ava-jāta*), 'base-born,' as opposed to *abhi-jāta* (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

"Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti"

(Samyutta I. 4. 6).

"Kodho mayi nāvatiṭṭhati" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. *ava-sthā*), 'to abide, endure.'

AVADĀNIYE.

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivīṭṭhā
dukkhūpanitā paridevayanti"

(Sutta N. IV. 2. 3).

Avadāniya (Sk. *avadāniya*), 'stingy, niggardly.'

AVADEHAKA.

"Udarāvadehakam bhutva sayant' uttānaseyyakā"
(Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from *ava-dih*, 'to pollute, besmear.'

AVADHĀRAṆA.

"Khalū ti avadhāraṇatthe nipāto" (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. *avadhāraṇa*), 'emphasis, affirmation.'

AVANI.

"Succiram avanipālo saññamaṃ ajjhupeto" (Dāṭh. IV. 5). Cf. Sk. *avani*, 'earth.'

AVAPĀYĪ, AVAPIVATI.

"Addharattāva pāyī," drinking at midnight (Jāt. I. p. 163). "Addharatte avapivati" (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

"Yathābhutam an-avabojjhanti" = *yathābhucam ajānanti* (Therī G. Com. to v. 159, p. 193).

Avabojjhanti f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhati = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyṇo katattho nāvabujjhati

Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayham nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imaṃ avamaṅgalyaṃ anumodanam kathesi,
avamaṅgallesu anumodanam karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; avamaṅ-
galla = avamaṅgalya 'unluck.'

AVARAJJHATI.

"Karissam nāvavarajjhissam" (Thera G. v. 167, 22). See Jāt IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādh). The Com. has virajjhissam, but another various reading is ava-rujjhissam as if from the root rudh.

AVALAKKHAṆA.

"Yesam hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. ava-lakṣha = 'white.'

AVASAṬA.

Avasaṭā nāma tiṭṭhāyatanam saṅkantā vuccati"
(Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. osaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam niṭṭhānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over’

AVASESAKA.

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evam sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakam aparissavanakam katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘unspilt’?

AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496)

A-vy-ā-yatam (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvaṭam, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyatam vilapasi by avyatta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbham gaṇhāti parābhavāya gabbham gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Samyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati' (āsru not in Sanskrit) = paggharati, 'to flow, issue.'

ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, 'not able to draw breath'; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = 'snarer' from the root guṇṭh, 'to snare, trap'; but as the term ahigo = 'snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, 'a low pleasing tone') is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKAḌḌHANA, ĀKAḌḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍhetti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = 'to draw out (water)' For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), 'a mine.'

ĀKIṆCAÑÑA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiñcaññaṃ paṭṭhayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, 'nothingness.'

ĀKINŅA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākinŅa used in the sense of (1) at large, (2) loose, bad.

"Aññatāro pi kho hatthināgo ākinŅo viharati hatthihi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"ĀkinŅa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākinŅa by gālha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of ākura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḲHA.

"Saṅgho āgālhaṃ ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgālāya, which he explains by daḷhabhāvāya. See Ānguttara III. 151-2. Āgālha = gālha (Sk. gādha).

ĀGHĀTANA.

"Visamūlaṃ āghātaṇaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham - āghātanikā ti āghātaṇaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṢJA.

"Tasmim kāle Bāraṇasirājā attano maṅgala-hatthim

ānañja-kāraṇaṃ sikkhāpetum hatthācariyānam adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kārīyamāno dukkhaṃ adhiṇṇa-setum asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequence, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNAṆYA.

“Tassa me kim aññaṃ ānaṇyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānaṇya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hati sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausboll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutaṇṇaṃ paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakotīsatīsaḥassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhiṣṣati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālambano—“So [putto] tumhākaṃ upatṭhāko bhaviṣṣati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-raju = raju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccecalaṃ bandhitvā tomara-hatthā manussā parivāretvā ānaṇja-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhuna ālittaṃ ullittaṃ nāvabujjhati”

(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“Sabbaññūtañāṇassa āvapaṇaṃ katvā dantayugalam adāsi” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root vyap + ā.

See “Pāli Journal” for 1885, article Nikkīnāti, p. 42.

ĀVILATI.

“[Udakam] calati khubati lulati āvilati” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañca na passāmi yato ruhiraṃ assave” (Jāt. II. p. 276).

“Āvedhañca na passāmi ti viddhatthāne vaṇaṃ ca na passāmi” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“Kovīlāra-sūle makkhikāvedhanaṃ” = the impaling of a fly on a kovīlāra-stake.

ĀVENI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “Āveṇi-saṅgha-kammāni akāsi” (Jāt. I. p. 490).

“Te imehi aṭṭhārasahi vatthūhi apakāsanti avapakāsanti¹ āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti” (Cullav. VII 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“Seti c’eva āsati ca etthāti senāsanaṃ, mañcapīṭhādīnaṃ. Ten’ āha senāsane ti” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

¹ The various readings are apakassanti and avapakassanti.

ĀSAMSA, ĀSAMSAṬI.

Childers registers āsimṣā, but not āsaṃso, &c.

The phrase "puggalo āsaṃso," 'a person without desires,' occurs in *Ānguttara* III. 18. = *Puggala* IV. 19. = *Samyutta* III. 3, 1, 5.

From āsaṃsaṭi we find the participle āsaṃsāna, which is sometimes written āsasānā.

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . ."

(*Thera G.* v. 528, p. 56)

The Com. explains āsasānā by āsimṣantā gahitukāmā. *Nirāsa* = *nirāsaṃsa*. We find the terms *nirāsaṃsa*, *āsaṃsāna* in a passage in *Sutta N. V.* 10 4 (*Nirāsasaso so, na so āsasāno* = *nirāsaṃso so na so āsaṃsāno*), which Prof. Fausboll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf. :—

"Etādisaṃ brāhmaṇa disvā yakkhaṃ
puccheyya poṣo sukhaṃ āsasāno"

(*Jat.* IV. p. 18).

The Com. explains ā-sasāno by āsimṣanto, and a Burmese MS. reads āsi [m] samāno.

"Thale ca ninne ca vapanti bījaṃ
anūpakhetṭe phalaṃ āsasānā"

(*Ibid.* p. 38).

ĀḶAKA.

An āḷakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf. :—

"Isattho āḷakaṃ pariharati vaṅka-jimha-kuṭṭila-nārācassa uḷukaraṇāya" (*Mil.* p. 418).

There is a reference to the process of arrow-straightening in *Thera G.* v. 29, (cf. *Dh.* IV. 15. 33) :—

“ Samunnayam attānam usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti ”
In Car. Pit. II. 1. 8, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀLĀHANA.

“ So tassā . . . sarīrakiccam katvā ālāhanam nibbā-
petvā ” (Jāt. I. p. 287).

Ālāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = āharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca
Tato saṅghātikam katvā lūkam dhāreyya cīvaram ”
(Thera G v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I p. 347; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na mam tvam bādhayissasī ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātāṃ dātukāmo hoti pesakāri-
vaṇṇam abhinimminivā tantam vināti, Sujātā asurakañṇā¹
vāsaram (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *ṇaṃsaram*) for *tasaram*, 'the shuttle.' The Com. explains "*vāsaram pūreti*" by "*vāsaram bhandeti*." *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4 10, p 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12 9, p 37) in the sense of 'shuttle.'

II

"*Nelaḅḅo setapacchādo ekāro vattatī ratho,*
aṇiḅḅaṃ passa āyantam chinnasotam abandhanan ti"
 (Udāna VII. 5, p. 76)

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅḅo*." Buddhaghosa in his Com. on Dīgha I i. 9. quotes, "*Nelaṅḅo setapacchādo*" (See Sum. p. 75).

III.

"*Evam ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭṭaya-māno viya . . . antevāsiko suvaṇṇa-rajata-maṇimayāya āṇiyā tam āṇiṃ paṭivāmayamāno viya punapuna ratanattayassa vaṇṇam bhāsati*" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭibādhayamāno*, and compare "*Tacchanto āṇiyā āṇiṃ nihanāti balavā yathā*" (Thera G. v. 744, p 73).

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